

GAZETTEER

OF

THE BÍKÁNÍR STATE.

BY

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ISLEY (W. AND G.).—Descriptive Catalogue of Japan. Travels and other works of Oriental Art, exhibited at the Soirée given by Mr. Bickersteth, President of the Liverpool Medical Institution, to the Members of the British Association.—*Roy. Soc : Liverpool, 1870.*

BANDURIUS (ANSELMUS).—Imperium Orientale sive antiquitates Constantinopolitanae in quatuor partes distributae, 2 vols. Plates of Coins and Monuments, and Frontispiece.—*Folio : Venice, 1729.*

BAVIER (ERNST VON).—Japan's Seidenzucht, Seidenhandel und Seiden Industrie. With a map, and 7 plates.—*Roy. Soc : Zurich, 1874.*

BAZIN (ASTORSE).—Chine Moderne; ou Description Historique, Géographique et Littéraire de ce Vaste Empire, d'après des Documents Chinois.... Seconde Partie, Arts, Littérature, Mœurs, Agriculture, Histoire Naturelle, Industrie, &c., par M. Bazin (*L'Univers Pittoresque*. III^e Section. Asie, vol. X.). With plates.—*Soc : Paris, 1853.*

BERTIN (M.).—China: its Costume, Arts, Manufactures, &c. Edited principally from the originals in the Cabinet of the late M. Bertin, with Observations, Explanatory, Historical, and Literary, by M. Breton. Translated from the French. Embellished with Plates. 4 vols. in 2.—*Soc : London, 1812.*

BIRCH (SAMUEL).—History of Ancient Pottery, by Samuel Birch,

troops

seven

and when a political officer was in 1868 stationed in Bíkánír, an effort was made to obtain fuller details regarding this important section of the great tribe, the head of which was, after the Amer (Jaipur) Chief, and his son, the Hindú of highest rank at the Court of Akbar.

A "Kíyánt," or history of Bíkánír, had been recently compiled by Díyáljí, one of the principal Chárans, or bards of the state, but it was many months before a copy of it could be procured. It proved to be a manuscript of formidable bulk, and comprised the history of the Ráthor tribe from its origin, but as the copying had to be completed quickly, only that part was transcribed which related to Bíkánír, and which began with the career of Bíká.

The language of the work was the dialect of Bíkánír, including some Urdú words, and though written in prose, it was garnished with long extracts from old poems in verification of the facts narrated, with which they are usually contemporaneous or nearly so. Single couplets (doha), too, are often quoted in attestation of a date or an event. Díyáljí's work is generally too long, tautological and involved, to be translated at length; but anecdotes are often well told, and terse colloquialisms often met with. The extracts in verse I have read very little of, because I found many of the words in them could only be interpreted by a Bíkánírí, and I had only a Shekháwátí tutor, but the whole of the prose which forms the bulk of the work I have read and translated. Shorter works fell into my hands regarding Bíká and the Cháraní woman, Karníjí, an incarnation of Mahadeví, who is believed even by the most travelled and intelligent men of the present day in Bíkánír to have bestowed the territory on her protégé Bíká.

The reign of Rájá Anúp Singh, perhaps the golden time of Bíkánír valour and fame, was the subject of another little book, which fell into my hands, and no doubt many such might be obtained. I have, however, in the following pages given in an abbreviated form the version of Díyáljí, the official bard, only adding a few comments where they seemed necessary.

The limits within which these poems—for, as I have stated above, the Kíyánt is based on old poems—can be looked upon as affording data for history, are explained by Colonel Tod. They touch on little besides war, marriage, and religious observances, and where the military character of favourite warriors are concerned, they are full of extravagances: suppressions are frequent, and liberality to Chárans is no doubt exaggerated for the sake of the precedent. But they often expose ingratitude and crime boldly, they are not inaccurate as regards the general narrative, though the order of events is often wrong, and, like all national ballads, while deriving their own character from the spirit of the

people, they re-act on the latter, and are a better guide to their feelings and interests than more matter-of-fact histories would be. The story of Bīkánīr, as told by Dīyáljī, is believed by Bīkánīrīs, and it may be more advantageous to those who have social intercourse with Rājputs, and more practically useful to them in giving an insight into Rājput character to have some acquaintance with the history of the land as believed in by the people themselves, tedious though it may be, than to possess a critical knowledge of it derived from many collated manuscripts. I have greatly abbreviated the narrative as given in the Kīyánt, but the fear of tediousness has not deterred me from inserting anything which, I thought, might be useful in any way. I believe vernacular prose histories of states, intended to be complete and based to a great extent on old records and poems, as well as on tradition, are rare. Indeed, I have known a Cháran poet distinctly decline to write prose as being *infra dig.*

Bīkánīr has a reputation in Rājputaná for its collection of books, and from the time of Bīká there has been a succession of local poets whose works have been to a great extent preserved.

In Sambat 1753 (A. D. 1696) one Jasrúp Mundra of Bīkánīr made a collection of them, and his compilation, a ponderous volume, is in the Bīkánīr palace library. In the time of Ajit Singh of Jodhpur, one Nainsukh Munot of that state composed a Kīyánt or history of the Ráthors, which is also in the Bīkánīr palace. I have, since the Gazetteer was printed, ascertained that these two books furnished the basis of Dīyáljī's Kīyánt. He quotes nearly fifty poems up to the death of Anúp Singh, of which the authors of more than thirty are specified, and are for the most part known persons:—

POEMS QUOTED IN DÍYÁLJÍ'S "KÍYÁNT."

AUTHOR

Bīká's time

Death of Kándhal, (see page 8 of Gazetteer)	...	Not known.
Release from Ajmir of Bar Singh, (page 9)	...	Chándan Kiriya (Cháran caste).

Lúnkaran.

Lúnkaran's marriage at Chitor, (page 10)	...	Sanwal of Deshnúk, grandson of Karníj (Cháran).
Defeat of Jaisalmír Ráwal, (page 11)	...	Lálá (Cháran).
The verse on Karnsí, (page 11)	...	Asa (this verse is well known throughout Rājputaná)—(Cháran).

Jetsí.

Shekho and Gangajís's campaign, (page 13)	...	Chánga Mahru, son of Lálá
Karníj's end, (page 14)	...	Not known.
War with Kámrán, (page 14)	...	Ditto.
Death of Jetsí and loss of Bīkánīr, (page 16)	...	Sújá, son of Nágráj (Cháran).

Kalian Singh.

Recovery of Bīkánīr, (page 18)	...	Hamír, son of Sújá.
Verses of encouragement to Malde of Jodhpur, (page 19)	...	Júntha Asiya (Cháran).

Rāḍī Singh.

Services at Attock, (page 22)	...	...	Not known.
Gujarat War, 1st poem, (page 22)	...	...	Ditto.
Ditto, 2nd poem, (page 22)	...	...	Ditto.
Surtan of Sarohī, (page 23)	...	...	Dūdā Āsiya, (Chāran).
Sarohī Campaign, (page 23)	...	...	Unknown.
Gifts to Chārans, (page 24)	...	...	Sanka Bharait (Chāran),
Rām Singh's campaign against Chandar Sen, (page 22)	...	...	who received Nāgor in grant.
Raf Singh at Jodhpur, (page 25)	...	...	Unknown.
Ditto, (page 25)	...	...	Mālo Sāndho (Chāran).
The magnificent gift to Dūdā Chāran, (page 24)	...	...	Ratano Deorāj, Chāran.
Death of Amar Singh, (page 26)	...	...	Dursa Adaka (Chāran).
Pirhwī Rāj and the Nauroza, (page 26)	...	...	Padma Chāran.
	...	...	Rāj bāi, a Chāran's daughter.

Dalpat Singh.

Hāthī Singh Champāwat's attempt to rescue Dalpat Singh, (page 29)	Unknown.
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Karan Singh.

Pūgal, (page 32)	Mahesh Dās Chāran.
Kesri Singh, and the battle with Shūh Sūjah (page 32)	Lūnkaran.
The Rājās on the banks of the Attock, (page 32)	...	...	Thakursī Sindaich.
Song to Karnījī, (page 34)	...	...	Rājā Karan Singh's own.
Anūp Singh's government of Bīkānīr during life time of his father, who was absent in the Dakhan, (page 35)	...	...	Unknown.
Karan Singh at Aurangabad in Dakhan, (page 34)	...	...	Ditto.

Anūp Singh.

Anūp Singh's contest with a Dakhani, (page 35)	Aidan Gādan.
Anūp Singh at the siege of Golconda, Bijāpur, &c., and the capture of Thanna Sāh, (page 35)	...	...	Unknown.
Anūp Singh makes Bīkānīr a place of refuge to Hin-dūism, (page 37)	...	...	Bhopat Āsiya.
Expedition against Bhātīs and Johiyas, (page 37)	...	...	Pekniya, (Dādhi).
Padam Singh's gift to Chāran at Udepur, (page 39)	...	...	Hari Dās, son of Bana, Sindaich.
Anūp Singh at Adunī, (page 35)	...	...	Shankar Bhārait (Chāran).
Padam Singh and the Kotwal of Aurangabad, (page 38)	...	...	Bijo Sāndhu.
Ditto	...	...	Dwārkā Dās, Dadwariya.
Ditto	...	...	Unknown.
Padam Singh's delicate generosity to the Chāran, (page 39)	...	...	Unknown.
Last battle and death of Padam Singh (page 40)	...	...	Kombho Sāndhū.
Ditto	...	...	Unknown.
Ditto	...	...	Ditto.
Ditto	...	...	Gordhan Gādan.
Ditto	...	...	Ditto.
Ditto	...	...	Dwārkā Dās.

It is not worth while mentioning the bards subsequent to Anūp Singh.

The palace library in Bīkānīr contains some thousands of works, Sanscrit and other. Besides those mentioned there are several that would be valuable in compiling a full history of

Rájputáná, such as the whole of Chand's long poem called the Pirthiráj rása; an original work on Ráo Jodhá, founder of Jodhpur, by Pasaich Gádan, who seems to have been the father of modern Ráthor poetry; an original work on Ráo Jetsí, by Sújá; a contemporary history of Rájá Anúp Singh, called the Anúp Singhjí, ka rúpak, by Hingol Dás Sándhú; and a similar work on Rájá Súján Singh, by one Jogi Dás Mahta. But it is probable that quite as valuable poems would be obtained from Chárans resident in out-of-the-way villages which they received in grant for writing them (see page 123).

BÍKÁ.

Bíká was the sixth and Bídá the twelfth son of Jodhá, Ráo of Márwar and founder of Jodhpur. They were both sons of the same mother, Naurangde, of the Sánkhlá clan related of him until he entered on the enterprise which was to give permanence to his name and family, and which is said to have originated in a remark casually made in darbár by Ráo Jodhá.

Birth of Bíká
Bíká, the elder, was born in 1495 (A. D. 1439), and nothing remarkable on the occasion in question had come late and taken his seat beside his uncle Kándhal, with whom he carried on a conversation in a whisper. The Ráo jestingly remarked that they must be scheming a conquest of new territory, an idea which was no doubt constantly suggested to him by the necessity of providing for his large family. Kándhal at once treated the observation as a challenge, and standing up announced that now he felt pledged to win new lands. It so happened that one Nápo, a Sánkhlá Rájput, on his way to Jánglá in the present Bíkánír territory, was then present. He pointed out that the country to the north where he lived had been abandoned by the Sánkhlás, weakened by losses in war (*vide* Tod, Vol. I, page 630), and suggested its occupation by the Ráthors. Ráo Jodhá approved of the suggestion, urged Bíká to act on it, and desired Kándhal to support his nephew. The enterprise seemed a promising one, and others asked and received permission to join it; and Bíká, Asoj Sud 10, Sambat 1522 (A. D. 1465), left Jodhpur with a considerable following, consisting of 100 horse and 500 foot, together with his uncles Kándhal, Rúpo, Mándan, Mandalo, and Náthú, his brothers the Sánkhlá, Parihár Bela, the master of the horse (mútasaddís) Lála Lakhansí, the Bed, Sábukár Salojí, the Ráthí.

Bíká and his uncle, Kándhal, set out on the enterprise, accompanied by others who founded families in Bíkánír and became hereditary servants. Jogáyat and Bídá, Nápo,* the Sánkhlá, Parihár Bela, the master of the horse (Sábns), and the following writers (mútasaddís) Lála Lakhansí, the Bed, Chauth Mal, the Kotári, Bár Singh, the Dacháwat, Parohit Bíkramsí, and Sábukár Salojí, the Ráthí.

Bíká was thus provided with a civil and military staff sufficient for the control and government of a tract of country. It will not be out of place to mention here that a prestige, and in some cases indestructible rights, attach in the present day to the descendants of Bíká's officials. I do not allude to the Ráthors only; for, although the Kandhalots, Bídáwats, &c., will be prominently brought to notice in the following pages, the children of the Ráthman, the Parihár, and the Banías, have been scarcely less conspicuous in Bíkánír story.

In the unattractive region Bíká was about to occupy, it appears that the country where the city of Bíkánír is now situated was abandoned, and could

* Nápo's family was extinguished, as will be hereafter told; and the Dacháwats, too, perished at the time of Raja Sur Singh. But the children of Bela, some 250 in number, still hold the place among the Bíkánír horse, and enjoy regular pay when other less favored servants are engaged. Eighty mercantile and ten official families claim Lála, the Bed, as their ancestor; four houses (one highly respectable) spring from Chauth Mal, the Kotári, 200 are descended from Parohit; while Salojí, the Ráthí, whose tribe have the title of Mahta, is the ancestor of houses, of which some twenty are considered official.

be taken possession of by the Ráthors without dispute. This, however, was but a small tract. To its north and west the Bhátís ruled, and to the east, north-east, and south-east, were the settlements of independent Játs; beyond the Játs round Bhatner were Bhátís, Cháyals and Johyás, chiefly, if not entirely, Muhammadans. Hissár was occupied by the Dehli Emperor's Súbadár. The Káim Khánís held what is now Shekháwátí. The Bídáwat country was in the possession of the Mohil Rájputs, and the tract in the east where Rení is situated was occupied by Cháyal and Khinchí Rájputs. The present Bíkánír territory was, according to Cunningham, originally called Bágardesh, from one Bágri Ráo, who probably founded Bágor, which, according to Tod, Bíká took from the Bhátís.

Bíká the first day of his march reached Mándaur, and going to the shrine

Bíká is favoured by the gods.
Meets the Cháraní Karníjí.

of Gorejí devoted himself to his work. On rising the following morning he found Bhairújí's* amulet (múrat) amongst his amulets, although it

was not there the night before. Nápo, the Sánkhlá, remarked, "Gorejí † goes with you, your 'ráj' will indeed be strong." Thus encouraged, Bíká set off, and on reaching Deshnúk, 16 miles south of the present city of Bíkánír, he paid his respects to a famous Cháran woman named Karníjí, who was known to be gifted with supernatural power. She said to him, "Your destiny is higher than your fathers, and many servants will touch your feet." In obedience to the direction of Karníjí, Bíká first settled at Chándásar, where he abode three years; he then came and dwelt six years at Deshnúk, where he frequently waited on Karníjí. After that he lived for three years at Ko-

Bíká lives successively at
Chándásar, Deshnúk, Koram-
desar, Jánglu.

ramdesar, near Gajnér, where, perceiving it was a suitable place, he set up the image of Gorejí on a tank embankment; the temple is a place of some

note at the present day, and there are traces of Bíká's small fort. He afterwards dwelt ten years at Jánglu, which he converted from a depopulated into a flourishing district. His 100 horse had now grown into 400, composed of

Bíká marries the daughter of
the Púgal chief.

Rájputs of various tribes. It was whilst he dwelt at Jánglu that Karníjí signified her wish that he should marry into a family of local consequence.

That of Shekho, the Bhátí Ráo of Púgal in the desert to the north, was fixed upon; for Shekho had been styled "brother" and blessed by Karníjí, whom he came to pay his respects to on the fourteenth of each fortnight. On her signifying her desire to Shekho, he refused, and was even unmoved by her prophecy that thousands good as he should touch the feet of Bíká. Now Shekho was a great robber. One day he was returning with booty from the neighbourhood of Multán, when he was overtaken by 400 of the Multán garrison, who put his followers to flight and carried him captive to the Subadár of Multán, who confined him in a matchlock-defended fort. Shekho's lady went to beg Karníjí to help her "brother," promising that his daughter Rang Kaur should marry Bíká if the prayer were granted. Karníjí, however, insisted that arrangements for the marriage should be made at once, though she promised that Shekho should be back in time for it. Accordingly Goglí, Shekho's manager, was employed, and everything was prepared.

Bíká on the appointed day repaired to Púgal with his marriage party, and there, too, Karníjí presented herself. The marriage proceeded, and when they came to the circuit ceremony, and the presence of the bride's father was necessary, Karníjí flew off to Multán, brought Shekho and caused him to

* Mahádeo in his dark form.

† Mahádeo in his light form.

complete the marriage. It was thus that the first important marriage of a Bikanír chief took place. Gogli, the manager, incurred the displeasure of his master for the part he had taken in the business, and was expelled from Púgal. He went to Karnúj for succour, and she caused Bíká to give him a village. This is the first recorded grant of land made in the Bikanír State. The truth apparently is, that Bíká, anxious to ally himself with the most powerful family of the region, took advantage of the imprisonment of the Bhátí Chief to entrap or intimidate the wife into giving him her daughter in marriage.

Bíká now resolved to build a fort at Koramdesar, which was in the Bhátí country. Shekho objected, but did not actively oppose, and the fort was finished. The Bhátí then

"He has built a fort over . . .
declined to fight his son-in-law, and referred them elsewhere for a leader. The Bhátís then applied to Kolkaran Kehrot, who took the field against Bíká with 2,000 men, although eighty years of age. He sent to Shekho to join him that they might "nip the evil in the bud." Shekho replied that he had a headache. Kolkaran retorted that the Ráthors would give him a very bad

headache before they had done with him. Bíká
Fights and defeats the Bhátís. on his part, alarmed by the coalition, took counsel with his uncle, brother, and Nápo, the Sankhlá. The latter, who was a great observer of omens, re-assured him, saying that signs portended the duration for many generations of his ráj, and that he might confidently meet the Bhátís. Accordingly they met Kolkaran in battle. Three hundred Bhátís fell, and Kolkaran, who in spite of his age was "full of vigour," was amongst the slain. Notwithstanding the victory, the Bhátís remained so hostile that Bíká thought it wise to build a fort elsewhere, and he sent Nápo and others to search for a site.

The explorers journeyed until they came to Rátí Ghátí, a rocky and
Resolves to build a new fort. raviny spot on the track between Nágor and Multán. There, in a "Khair" thicket, they beheld a sheep with two lambs, which several wolves were after. But the sheep fearlessly faced them whenever they approached to seize her young, and by her bold front kept them at a distance.

Nápo drove away the wolves and at once pronounced the spot auspicious.
Omens determine site. Word was sent to Bíká, who came and laid the foundations of a fort. This, however, was not the present fort of Bikanír; but the future site of the latter was also indicated about the same time as follows. Nápo and one Naro had again gone to observe omens. As they rose early in the morning, they noticed a man asleep close by with his head resting upon a tuft of "bharút" grass which served him as a pillow. Round the tuft was coiled a poisonous snake, which the man who had lain down in the darkness had not noticed. Nápo directed that the reptile should not be molested, but carefully watched. When it moved away they followed it, and it led them to the ground already pointed out by the incident of the wolves and sheep. Nápo then foretold the erection of the present and larger fort on

the spot where the snake had first been seen. The
City of Bikanír founded, Sambat 1515. fort of Bíká was founded in Sambat 1512; and in 1545 the building of the city was begun, to which fact an old couplet testifies, which may be thus rendered—

"Baisákh, the month, the day the second, fifteen four five the year.
And the sixth day of the week, when Bika founded Bikanír.

Dealings with Ját clans.

Bíká was now brought into contact with the Játs, of whom there were the following clans:—

List of Ját Clans.

No.	Names of Clans.	No. of their villages.	Principal villages.	Names of their Chiefs.
1	Godárás ...	360	Ladhri & Shekhsar...	Pándú.
2	Sárans ...	360	Bhándang ...	Púlo.
3	Kaswas ...	360	Sídmúkh ...	Kaur Pal.
4	Beníwals ...	...	Ráisalána ...	Ráisal.
5	Puníahs ...	360	Bara Lundi ...	Káná.
6	Sihagas ...	140	Súin ...	Chokho.
7	Sodúans ...	84	Dhansí ...	Amrá.

The Godárás voluntarily acknowledged the sovereignty of Bíká, and the heads of their clan still place the tíká on the forehead of every new occupant of the "gadí" of Bíká. The circumstances which led to this voluntary submission is not noticed by the author of the "Kiyánt," which is my chief source of information. But, although he ignores the fact that the Godárás are not Bíkánír subjects by right of conquest, it is admitted in Bíkánír, and the reasons of their acceptance of Bíká as their sovereign lord are mentioned by Tod. Their object was protection from Johyás and Bhátís * and immunity from the plundering incursions of the Ráthors. An incident which showed the Godárás the advantage of possessing so powerful a protector, also illustrates the social life of the simple Játs of the desert at this period, and I will relate it as much as possible in the words of the Kiyánt.

Pándú, the Chief or Chaudhrí of the Godárás, had a great reputation for liberality. One day a "Dádhí"† of the Godárás came begging to Púlo, the Chaudhrí of the Sárans. Púlo gave her what he could afford, and afterwards drank wine and went to sleep in his house. Meanwhile his wife Malíkí, a daughter of Ráisal, head of the Beníwáls, heard of the circumstance, and apparently thinking that the Dádhí had not been treated bountifully enough, went and begged her husband to exhibit such bounty to the beggar that it should eclipse that of Pándú and excite the wonder of the Godárás, amongst whom was the "Dádhí's home." Púlo, angry at being disturbed, and full of liquor, exclaimed, "Widow, be off to Pándú if you like," and he struck his wife several times. She, enraged at the outrage, exclaimed that henceforth his bed should be to her as her brother's, and she took an oath not to speak to her husband again. She then shut herself up in the house and obstinately held to her vow. This continued for six months, and the quarrel between the Chaudhrí and Chaudhran became known throughout the clan. After that period the brotherhood assembled, in order to effect a reconciliation between their chief and his lady. They first killed goats, sent for liquor, stretched the festive (pántia) cloth and enjoyed a feast. They then sent a messenger to

* For information regarding Bhátís and Johyás, see "Bhatner."

† A caste of mendicants and singers more localised than "Natts." A portion of the village expenses in the country west of the Jumna is still incurred in remunerating them for their entertainments.

fetch the Chaudhran, in order that the domestic quarrel might be publicly adjusted. But her door was closed, and she answered not the summons, so that the messenger returned without her. Whereupon the Jâts directed him to force the door, to take her by the hand and bring her. The door was accordingly forced, but the messenger found the lady fled, and only a sleeping slave-girl was in the room. When questioned, the slave-girl said, "Do not blame me, Pándú, the Godará, has taken her away." The fact was, that a month after the quarrel Malíkí had sent word to Pándú that on his account she had been beaten, and if he would have her, she would come to him. Pándú, who was an old man of seventy, called his son Nakodar, and saying that as he himself was too old for such adventures, Nakodar must go and fetch the lady who had appealed to him. So Nakodar set off with 150 camels, and lay in concealment half a kos from Bhadrang, the Sáran's chief village. A scout was sent at night to Malíkí, who, leaving her slave-girl to make known where she was gone, joined Nakodar's party. Nakodar received her with respect, addressed her as "sweet mother," and requested her to take the front seat on his camel, and she was thus conveyed to the Godará village. Shalhran

Pándú, notwit

Nakodar's mother

a well and establish

The assemble

fled, followed her track, but finding that she had really gone to Pándú they returned, as Pándú was under the protection of Bíká and beyond their vengeance.

Púlo then sent word to the chief Jâts of the disgrace he had sustained, but they all agreed that without foreign aid they could not punish the Godáras, supported as they were by Bíká. They therefore promised a sum of money to Narsingh, the Játú Rájpút of Siwání, on the present Hissár and Bíkánir border, if he would give them help. Púlo was joined by all the principal Jâts, Ráisál the Beníwal, his fugitive wife's father, Kanwar Pál the Kaswa, her maternal grandfather, Amrá and Chokhá, the chiefs of the Soduanas and Sílágás, respectively, and the head of the Punahs. Watching their opportunity, Narsingh attacked and burnt the Godará village of Ladhriá, where Pándú and his son were. But they escaped, and flying to Bíká and Kándhal, who were then about to plunder Sídmúkh, cried, "Narsingh Játú kills your Jâts and goes off untouched." The Ráthors then pursued Narsingh till midnight, when they halted that Narsingh was asleep in the of Púlo and at enmity with him.

They came to Bíká and offered to betray the Játú to him, while he on his part promised to expel Púlo and place another Chaudhri in his place. Narsingh, however, was not to be murdered in his sleep. Kándhal roused him shouting, "Awake Narsingh; Bík

Bíká slays a chief of the
Játú Rájpúts.

wounded him in the shoulder. Bíká thereupon exclaimed, "Narsingh, you should strike thus," and cut him in two. The Játús and Jâts then fled. Although the Jâts did not submit immediately, they were not long in discovering that it was the only course open to them, for Bíká's horse under Kándhal, now increased to 900 talwárs, gave them no peace; so at last all their leaders came and touched Bíká's feet. The lands of the Khinchí Rájpúts, who held 110 villages situated

The Jâts submit.

about the centre of Bíkánír present territory, likewise fell under the new power, together with some territories wrested from Belochís and Káim Khánís in the direction of Sindh and Shekháwátí respectively, and Karnáwátí was taken from the Patháns and others of Hissár. The Mohil country had been subjected by Bídá, Bíká's own younger brother, and the history of the conquest deserves some notice.

The Mohil country lay along part of the present Jaipur boundary, included Ládno to the south of Sújángarh, and is said to have consisted of 1,400 villages. Of these, the principal were Dronpur and Chápar, which at one time gave their names to the tract. Chápar is situated on a salt lake, a few miles north of Sújángarh, and Dronpur was under a hill, the "Kálá Dungar," within ten miles and to the west of Sújángarh. Legends tell that to this hill, Droná, the famous Bráhmaṇ tutor of the Pándús, retired, built a city and ruled the adjacent territory.

Subsequently, the district came into the possession of the Dáhúliya Panwar Rájput, who, it is said, ruled it for 1,500 years. They were expelled by the Bágrí Rájput from Nágor, who remained 1,900 years. The Mohils under Ráná Sájan followed, and they, according to tradition, held sway for 619 years. Mohil, it is stated, was seventh in descent from the fire-born Chohán, but it does not appear how many generations lie between Mohil and the conqueror of Chápar Dronpur. So far is mythological. Probable history now begins. In the time of Jodhá, chief of Márwár, the head of the

Attack on the Mohils by Ráo Jodhá:
Mohils was Ajít, and to him Jodhá married one of his daughters. In spite of his alliance, however, Jodhá coveted the Mohil lands for one of his sons, and taking advantage of a visit of Ajít to Jodhpur, he resolved to slay him, although he was his guest and son-in-law. Ajít's mother-in-law, however, became aware of the plot and sent word to Ajít's "pásbán" (mistress) to warn Ajít that he must not stay a single "ghari" longer (half an hour). The "pásbán" informed Ajít's minister (pardhán), who reflected that Ajít was not the man to fly from danger; so that to induce him to leave Jodhpur at once, stratagem must be resorted to. Accordingly, Ajít was informed that news had just arrived of an attack on Chápar by Játs, and that succour was urgently needed to save the town. Then Ajít sounded his "nagára" (kettle-drum), and without further notice rode off. At village Ganero, not very far from Chápar, Ajít perceived that a force was following him, and on enquiry the whole story of the plot and counterplot was told; and he learnt that Jodhá, guessing that his treachery had been exposed, had followed him, to attempt by force what he had failed to effect by fraud. Ajít, displeased at being tricked into retreat, angrily pulled his mustache and prepared for the fight, which followed, and which was fierce. Losses on each side were heavy; but, Ajít being slain, the victory remained with Jodhá, who not strong enough to follow up his success returned to Jodhpur, and his daughter became "satí" on the funeral pile of her slain husband. (For another cause of the feud between the Ráthors and Mohils, *vide* Tod, vol. I, page 632.)

The Mohils were weakened by internal divisions, and Jodhá soon gained another success over them, slaying their leader. Jodhá takes the Mohil towns. Ráná Bachráj, and then taking possession of Chápar. But Bachráj's son, Meghú, who is described as a "great Rájput, excelling in power of command, generosity, and prowess," gave Jodhá no rest, and finally compelled him to abandon the country. Meghú retained his power

until his death, after which the Mohil country was split up into sixteen portions, and the Mohils were thus greatly weakened. Meghú's successor at Chápar was Ráná Barsál, whose half-brother Narbad was grandson, on the mother's side, of Bíká's uncle and co-adjutor Kándhal. Jodhá again attacked the Mohils, expelled Barsál and Narbad, and took possession of Dronpur and Chápar, where he established his son Jogáyat. But Jogáyat was weak in character and could not hold his own, and at last his very wife complained at Jodhpur that the hard-won lands were being lost to the

Ráthors through her husband's want of good sense (lakkhan). Jodhá thereupon sent Bidá, Bíká's own younger brother, to supersede Jogáyat, and he, as vigorous and judicious as Jogáyat was weak, soon brought the Mohils to subjection. He restored their lands to them under deeds of grant from himself, and connected himself by marriage with a wealthy Mohil, named Jabe, who was at feud with his brethren. With the lady Bidá got a dowry of 100 horse, 200 camels, and a lakh of rupees, and in return for these favours gratified his father-in-law by the slaughter of a number of the latter's relations. While Bidá was prospering in his new territory, Barsál and Narbad had gone to Dehli accompanied by Bágh Singh, a discontented son of Kándhal. They served the Emperor so well for several years that they obtained an imperial grant of Dronpur, which the Hissár Súbadar was desired to

place them in possession of. The force brought Bidá, driven out by the Mohil chiefs, aided by an imperial force by Sárang Khán the Súbadar and the Mohils was under the Hissár Súbadar. too strong for Bidá to oppose; so he retired to

Bikánir. Bíká at once exerted himself to recover the lost lands, but he could obtain no help from his father Jodhá, whom Bidá had offended by refusing to give him Ládno near Sújángarh, and certain other Mohil villages coveted by the Ráo. However, Bíká got together 8,000 men with the assistance of his father-in-law Sháhí of Bikaner and of the Siba Chief and having

his horse in the jungle. Bágh Singh, stung by the reproaches of Bíká, was soon induced to give up the Mohils, and mutual pledges were exchanged. Bágh Singh then promised to induce the Mohils, whose horses were worn out, to fight on foot and on the left of their allies from Hissár, when Bíká would find it easy to dash his horse into the midst of them and so destroy them. The next day the opposing forces moved out to battle. Bíká's were in two divisions,—one under Kándhal, which charged the Hissár horse; the other, led

Bidá re-established by the aid of his brother Bíká. by Bíká, rushed upon the dismounted Mohils. The result was, that Ráná Barsál and Narbad were killed, and Sárang Khán put to flight by Kándhal after a very hard fight. Bíká, after a few days' residence at Dronpur, restored all the lands to Bidá, which the latter thus held from his brother.

Kándhal continued the feud with Sárang Khan and ravaged Hissár from his camp, which was at the tank of Sháhí near the Hissár country. Bágh Singh, now reconciled to his father, was absent at Chápar; but three of his sons were with Kándhal: brought a large force, and Kándhal went forth. his horse bounded forward, a girth broke, and he found it necessary to dismount and adjust his saddle. He called to his sons to keep the men fronting the foe till he could join them, but before he could again mount Sárang

Khán had charged and routed the whole force, so that Kándhal was left supported by but 15 men on foot. Though 73 years of age, the old Ráthor made a gallant fight. Twenty-one assailants fell round him, and he crossed

Kándhal killed in battle with blades with Sárang Khán himself, but numbers prevailed, and Ráwat Kándhal at length fell. The date of his death was Pauh budi 5, Sambat 1546. One satí ascended his funeral

Biká, aided by his father, pile. On the news of his brave uncle's death avenges his uncle and kills the reaching Biká, he vowed that he would not eat Súbadár. bread until he had avenged Kándhal. He at once

prepared to march against Sárang Khán, and aid was solicited from Ráo Jodhá, who assented; and he himself accompanying his force met that of Biká's at Dronpur. Thence they marched against Hissár, and in a battle fought at village Káns, the Súbadár was killed. A son of Biká's was also slain, and there were heavy losses on both sides; but Ráwat Kándhal was thus avenged within a few months of his death. On the return of the forces to Dronpur, Ráo Jodhá sent for his son Biká and addressed him solemnly. He told him that he had been brave and fortunate, and had filled his father's heart with delight; he had won extensive territories, and his father now asked two things

Biká resigns all future claim of him; first, that he should give up Ládno in the to Márwár, but stipulates that Mohil country to Jodhpur, and, second, that he if he becomes head of the should remain content with what he had won, and family, the heir-looms are to be never seek to deprive his brothers in Jodhpur of given up to him. any part of their patrimony. "Promise me this,"

added the old chief, and Biká dutifully replied that he would never take Jodhpur from his brothers, and, notwithstanding that he could not admit that his father had any right to Ládno, he would freely give up that too. But he must beg that the cherished family heir-looms, the throne, the royal umbrella brought from Kanauj and other objects of veneration, be sent to him if he became the eldest member of the family. Jodhá promised that these should be sent.

In Sambat 1547, Ráo Jodhá died; his son and successor, Satal, did not long survive him, and then Sújojí sat on the "gadí." Death of Ráo Jodhá, Sambat 1547. Biká, as eldest living son of Jodhá, then sent his faithful master of the stables, Belá Parihár, for the

Biká claims the heir-looms. promised heir-looms; but in spite of full explanations, Ráo Sújojí refused to part with them. Biká thereupon collected his forces larger now than ever before. Biká from Dronpur brought him 3,000 men; Ardak Mal, son of Kándhal, 1,000, And not obtaining them invades Jodhpur. Detail of his forces.

from his estate of Sáhibá; Rájsí, another son, and Banírijí, a third, brought contingents from their estates at Rájásar and Cháchábád, respectively; uncle Mandlo brought a force from his village Saroundá; and the Bhátís of Púgal and the Johyás likewise contributed. Altogether the army assembled was about 30,000 men.

As usual, Biká asked and received encouragement from Karníjí. Sújojí's force met Biká's a kos from Jodhpur, but it was put to flight and driven through the city, which for six hours was given up to plunder. The

fort was then invested, and was soon reduced to straits for want of water, and Sújojí's mother proposed a conference. To it went, on the part of Biká, the men who many years before left Jodhpur with him when he set off on his adventures, and who ever since had been his trusted

counsellors and servants. However no terms could be arrived at, until a few days subsequently Sújoji's mother, Jasmodeji, herself came to Bíká, the heir-returned

Bíká delivers his brother from the clutches of the Ajmir Subadár. with Sújoji, marched with a force to Ajmir to effect the release of his brother Bar Singh, who had been confined by the Subadár for plundering.

Bíká's next expedition was against Khandelá in Shekhawátti, Rírmal, the Thákur of which plundered in his territory. Expedition against Khandelá. Two kos from Khandelá an engagement took place, in which the Thákur and his followers fled. The town of Khandelá was sacked by the victors, and much spoil obtained. Amongst the spoils was Prán Kanwar, a sister of the Thákur and a widow of a Tanwar Rájpút. This lady was received into Bíká's zanáná and became the mother of Umráji and Bisoji, whose descendants subsequently became the hereditary stewards of the Mahájan and Búkarkho estates respectively, and are still families of some importance. Bíká's last expedition was against

Expedition against Rewári. Rewári. Rír Mal of Khandelá was then at Dehli; and, supported by 8,000 imperial troops under Nawáb Hindál, he was permitted to oppose Bíká, who, however, when attacked simultaneously by the Nawáb† and the Thákur during a battle, slew them both with his own hand. He now ruled in peace at Bíkánír; his territory consisted of more than 3,000 villages, not including territory near Rewári or Hissár, which, though occasionally occupied, evidently was never held for any length of time. The limits of the State seem to have been very much what they are at present, though, from subsequent insecurity and misgovernment, the 3,000 villages of Bíká are now reduced to 1,800. Probably, the completeness of Bíká's conquests are exaggerated. Thus Chúrú did not, I believe, come into the hands of the Ráthors for two generations after Bíká.

Some of Bíká's grants to Chárans are still enjoyed by their descendants. Grants to Chárans. Khárá he granted by a copper-plate deed to Cháran Mahdu Lalá, and Lúnbbhasar by an ordinary deed. Cháran Chanan Khiriya received a gift of a lakh of rupees (lakh pusáo).

Death of Bíká, Sambat 1561. Bíká died Asoj Sud 3, Sambat 1561. Seven sátis were burnt upon his funeral pile.

Naro succeeds. His sons were ten in number, of whom Naró succeeded him.

Naro.

This prince only occupied the "gadí" from Asoj Sud 15 to Mágh Sud 8, when he died childless, and Lúnkaran, his brother, succeeded.

Lúnkaran.

Lúnkaran, son of Bíká, was born Mágh Sud 10, Sambat 1526 (A. D. 1470), and sat upon the "gadí", Pauli, Sambat 1561 (A. D. 1505).

Lúnkaran succeeds, Sambat 1526.

One of his first acts was to pay his respects to Karníjí, who still lived, and his first military expedition was against the "Bhúmiás" (landholders), whom Bíká had deprived of their estates, and who were now plundering the country. I will mention in detail those who joined his standard, as every now and then it may be interesting to note what the Bíkánír "kher" or levy consisted of. There were the Ráo's *brothers*—

1. Gharsí, whose seat was at Gárib; 2, Rájsí; 3, Megh Ráj; 4, Kelan; 5, Deosí; 6, Bijai Ráj, Amarsí, Bíso. His *cousins*, Sansár Chand, son of Bídá, whose seat was Pariyáro, and another who could raise 3,000 men; Ude Karan of Dronpur, also a son of Bídá; Ráwat Ráj Singh, son of Kándhal, from Rájásar; Thákur Banríjí, grandson of Kándhal, from Cháchábád; Thákur Ardak Mal, son of Kándhal, from Sáhíab; Thákur Mahes Dás, son of Mándal (Kándhal's brother) from Sáronda; Ráo Harji Bhátí, son of Shekho of Púgal; Thákur Bágh Bhátí, another son of Shekho, but settled at Ráimalwálí; Girdhar, son of Belá the Parihár, stable-master from Belásar; Nagraj Mútsaddí, son of Bár Singh the Bacháwat; Mahtá Sáhíab Mal, son of Lálá the Bed; Mahesh Dás, son of Nápa the Sánkhla. The whole force amounted to about 20,000 men.

Dadrewá, to the east of Bíkánír, was the rallying point of the disaffected, and for seven months no impression could be made on the place. At last the defenders, at the head of whom was one Mán Singh Depálot, made a sally, together with most of his men. Gharsí of Gárib distinguished himself on this occasion, and Dadrewá fell into Lúnkaran's hands. Taking advantage of a feud amongst the Káim Khánís who possessed

120 Káim Khání villages obtained.

Fatahpur (in the present Sikar territory) Lúnkaran interposed, and as the price of the assistance rendered, or of future neutrality, received 120 villages. The

Cháyál Rájputés were now attacked. Their country Chayalwára consisted of 440 villages, and was situated on the present Sirsá and Hissár border. The whole territory was annexed.

Lúnkaran effected the first distinguished matrimonial alliance which occurs in the history of the Bíkánír house. Rái Maljí, Ráná of Chitor, sent the cocoanut, and, accompanied by four of Karníjí's grandsons, Lúnkaran, in Sambat 1570 (A. D. 1514), set off for Chitor. Kanwar Sóngá, the Ráná's son and the subsequent opponent of Bábar, came three kos to meet him, and the marriage was celebrated with all due pomp; it being on record that the Chárans received 20 elephants and 200 horses.

Lálá the Cháran, to whom Bíká had granted village Khárá, Cháran-like, now involved Bíkánír in a war with Jaisalmír. Being on a visit to Lálá resented the

War with Jaisalmír.

contempt with which the Ráwal spoke of the exclamation that he would give to Bráhmans Ráthors could ride over. Lálá carried the summoning all his array march to Rajábái a body of Ráthors made a while

City of Jaisalmír taken: Ráwal a prisoner.

prisoner by Sāngā, son of Bīdā. The Rāwal was placed bound on an elephant in the custody of Sāngā, and so escorted to Jaisalmīr, which was taken by the Bīkānīr troops and plundered. Lālā was then sent to make game of the Rāwal, who listened to his satirical rhymes in great confusion. Gharsīsar, however, could not be taken, and after two months' stay Lūnkaran released Rāwal Devī Dās, restored the Jaisalmīr fort to him, and caused his sons to be betrothed to the Rāwal's two daughters, who received a dowry of ten horses. The

Revenge of the Rāwal allied with a Sindh Nawāb.

met, the Bhātīs, the Johyās,

Lūnkaran defeated and slain through treachery of Bīdāwats and others, Sambat 1583.

Lūnkaran, however, was now to have his revenge. He formed an alliance with a Sindh Nawāb and attacked the Rāo. When the contending forces had three horses killed under him, and then he fought on foot. Many assailants lay round him; but at length he, with his three sons and a son of Bīkā's faithful Parohit Bikansī, fell.

This fight occurred at Dosī, Sāwan Budi 4, Sāmbat 1583. On the news reaching Bīkānīr three Rānīs became satis.

Lūnkaran's sons were—1, Jetsī, who succeeded him; 2, Pritāpsī, of whom come the Pritāp Singhot Bīkās; 3, Bairsī, from whose son Nāran are descended the Nārnots; 4, Ratansī, who established himself at Mahājan, and his representative is the principal Bīkānīr Thākūr at the present day; 5, Tej Singh, father of the Tejsot Bīkās; 6, Karan Sī; 7, Kishanji; 8, Kusbāl Sī; 9, Rūp Sī, whose son Bhoj Rāj held the villages of Bhela, Thethu, and Chakhu.

Karan Sī obtained a grant of Renī and furnishes another instance of the wonderful power of clever rhymers in that age. A Chāran had addressed to him a neat and adulatory couplet, for which the young prince bestowed on him a "Karor pusao," or gift of a "Karor" of rupees (*vide* Tod, Vol. I, page 614). These gifts, however, are not necessarily paid in cash. In the present instance the money could not have been procured; but an equivalent was given in Karan Sī's son, Kīrat Singh, whom the bard married to the daughter of a Thākūr in Sirohī, whence are descended the Kīrat Singhot Bīkās of that State. The couplet valued at a million sterling runs as follows:—

Gift to Chārans.

Chāran's verse valued at a Karor.

*"To dujo sansār
Māṭī sū ghariyo māndaḷ
To ghariyo Kīrtār
Aḡyā huntā Karasī."*

All the rest of the world, the universe, of dirt the Creator has formed,
But Thee, O Karasī! hath He out of his own essence formed.

Jet Sī.

Jet Sī, son of Lūnkaran, was born Kātik Būdi 8, Sāmbat 1546, and succeeded to the "gadī" of Bīkā the day before the new moon of Sāwan, Sāmbat 1583 (A. D. 1526).

Jet Sī succeeds.

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One of his first acts was to pay his respects to Karníjí, who still lived, and his first military expedition was against the "Bhúmiás" (landholders), whom Bíká had deprived of their estates, and who were now plundering the country. I will mention in detail those who joined his standard, as every now and then it may be interesting to note what the Bíkánír "kher" or levy consisted of. There were the Ráo's brothers—

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Lálá the Cháran, to whom Bíká had granted village Khárá, Cháran-like, now involved Bíkánír in a war with Jaisalmír. Being on a visit to that state, Lálá resented the contempt with which the Ráwal spoke of the Ráthors. Whereupon the Ráwal exclaimed that he would give to Bráhmans all the land in Jaisalmír which Ráthors could ride over. Lálá carried the challenge to Lúnkaran, who summoning all his array marched to Rajábái on the Jaisalmír border. Thence a body of Ráthors made a rapid incursion, watering their horses at Gharsísar in Jaisalmír, while the Ráwal, Devi Dás by name, advanced to meet the enemy. He had but a small force, and in the fight which occurred he was taken

City of Jaisalmír taken: Ráwal a prisoner.

prisoner by Sāngá, son of Bídá. The Ráwal was placed bound on an elephant in the custody of Sāngá, and so escorted to Jaisalmír, which was taken by the

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Lúnkaran defeated and slain through treachery of Bídáwats and others, Sambat 1583.

jealous of his cousin, drew off, and the Bíkánír army fled, leaving the Ráo with his three sons to defend himself. They fought desperately; the Ráo had three horses killed under him, and then he fought on foot. Many assailants lay round him; but at length he, with his three sons and a son of Bíká's faithful Parohit Bíkansí, fell.

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Máti sú gharíyo mánda!
To gharíyo Kírlár
Adá hantá Karnsí."*

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Jet Sí succeeds

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distribution of alms, came to Bikanír in hopes of being able to occupy it. But Jet Sí ordered him to leave, and a few months after marched upon Dronpur, after duly doing homage to Karníjí at Deshnúk. Ude Karan fled to Nágor, then held by a Musalmán, and Jet Sí bestowed Dronpur on Sàngájí, a loyal grandson of Bídá. Sàngájí was then sent with a force to Síhan (towards the present Sirsá) against the Johyás, few of whom seem to have obeyed the summons of Lúnkaran, when a levy for the expedition against Jaisalmír was ordered, and those who did come joined the traitor, Ude Karan. The expedition was successful, and the principal Johyá, Tihán Pál, fled to Láhór.

Occupies Dronpur and expels the treacherous Thákur.

Successful expedition against Johyás.

At this period Sàngájí, son of Ráo Pirthwí Ráj, Chief of Amer (Jaipur), by a daughter of Lúnkaran, came to Bikanír having quarrelled with his brethren and being anxious for assistance in seizing the "gadí" of Amer. Jet Sí readily granted the desired aid. The leaders of the force, with the addition of a Johyá and a Bhátí or two, were much the same as those of Lúnkaran's reign. The whole levy amounted to 15,000 men. Sàngájí's brother, Ratan Singh, who then sat on the cushion of Amer, was a miserable debauchee, and all power was in the hands of his minister, one Tej Sí. This man was soon induced to join Sàngájí's party, and to assist in the murder of Karm Chand, a Narúká, who had taken many villages, and was the most active and formidable person likely to oppose Sàngájí. The murder was shamelessly carried out, in the presence of Sàngájí by the hand of a Bikanír sirdár; but the brother of the victim instantly retaliated by slaying the treacherous Tej Sí, and Sàngájí himself barely escaped the avenging dagger. The result of the expedition was that much of the Amer territory fell into the hands of Sàngájí, who built the well-known town of Sàngánír. He did not, however, disturb his brother Ratan Singh at Amer. It so happened that one Káná, a Bikanír Cháran, had been in the service of the murdered Karm Chand, but was absent on the occasion of his death. Finding that his late master's followers, Rájputs though they were, and generously treated as they had been, had not struck a blow for their leader, he taunted them with cowardice, no doubt, in the biting Cháran style. They, however, were not disposed to run amuck, and retorted on Káná that they had done as much as he had. On this Káná swore that he would eat no bread till he had killed Sàngájí. Taking advantage of the presence at Sàngánír of a Bikanír sirdár (the Mahájan Thákur), he obtained an introduction to Sàngájí, and daily went to pay his respects, until, an opportunity offering, he stabbed the chief through the chest, and was himself killed immediately afterwards. I have briefly related this and other instances of Rájput treachery, as showing that murder followed murder in the brave days of the nation just as in modern and so-called degenerate times, notwithstanding that Rájputs who dwell only on the creditable portion of their history often state the contrary.

Sàngájí of Amer.

Jet Sí aids him to take possession of the Amer territory.

Murder of Sàngájí's chief opponent, Karm Chand Narúká.

Murder of Sàngájí.

In Sambat 1585, Ráo Jet Sí marched to the aid of Gángájí, a combatant for the "gadí" of Jodhpur. The lawful claimant of the cushion was Biramde, the uncle of Gángájí. But the mother of the former on one occasion, when four of the chief Márvár Thákurs were detained by heavy rain in the palace, had treated them with incivility on their asking for food and lodging, while Gángájí's mother

Relations with Jodhpur.

cheerfully provided them with food and beds. On the death of the reigning Ráo Sújoí, the Thákurs elected Gángájí as Ráo, to the exclusion of Biramde, who, in addition to his mother's unpopularity, was himself of feeble intellect.

But Biramde's removal from the Jodhpur Fort was
Devotion of a Baniá minister. whose conduct furnishes one of the us loyalty to be found in Rájput annal was of a Baniá caste; but, like many men of his class, who in Rájputáná abandon commerce for state service, he was a gallant soldier. He fell in Biramde's service, and his efforts for his master were fruitless.

Gángájí and his uncle Shekhá contend for Jodhpur.

by powerful Thákurs, seem felt his weakness so much that all the land on which that on which "bharút" grew should be Gángájí's. would have given the most desert soil to the the advice of his counsellors, rejected this offer the whole of Márwár. It was at this juncture was applied to by Gángájí, and the force which marched to the aid of the latter was 6,000 strong. Shekhá obtained assistance from the Khán of Nágor, which is on the south Bikanér border. He came with 20,000 men, and Gángájí again proposed terms which Shekhá peremptorily refused. A hard fight ensued, in which the Nágor Khán, suspecting a secret understanding between Shekhá and Gángájí, and astonished by the violence of Gángájí's attack, drew off his forces, and Shekhá was defeated. Mortally wounded, he was discovered on the field by Gángájí and Jet Sí, who revived him with opium. Gángájí taunted him with his failure, and he reproached Jet Sí for

* Though Ráimál's history belongs to Márwár, I give a short account of him as a set-off to the tales of murder and treason already related. Ráimál being unable to maintain Biramde at Jodhpur, removed him to Sojat, which he had soon to defend. An attempt to assassinate Ráimál resulted only in the death of the assassin by the hand of the intended victim, and when his principal supporter pointed out to him that Biramde was a fool and, being childless, that his possessions must eventually revert to Gángájí's family, so that it was manifestly absurd to continue assisting him, Ráimál replied that others were free to go, but that those who wished to take down Biramde's bed from Sojat must step on Ráimál's body to do it. Ráimál was accordingly abandoned by all but 700 horse, but still Gángájí ventured only on slow encroachments, and Ráimál, who was all watchfulness, managed to surprise and destroy a body of his followers during the Holi festival, and subsequently for two years baffled all his exertions. An incident then occurred, which, as exhibiting the meanness of Biramde, enhances the merit of Ráimál, yht, named Hardá, having been a fight with the horse for their condition, I On seeing his service, go Hardá's reproached him for called him a degenerate Rájput and left Sojat with his wounds undressed. Falling in with

master. He formally devoted himself by making a circuit (parikramá) round Biramde's bed, and then sallied forth with his followers to the fight, in which he fell as he had resolved. His death was soon followed by the expulsion from Sojat of Biramde and his mother, and its occupation by Gángájí.

interfering in a family dispute. "My condition will one day be yours," he said, and then expired.

In Sambat 1595, the disappearance or translation of the old Cháran woman Karníjí of Deshnúk took place. A short time previous to her end, she went to Jaisalmír to cure the Ráwal Jet Sí of a tumour. This she is reported to have effected by passing her hand over the sore. She likewise cured an aged carpenter of blindness, by causing him to attempt to look at her. On her way back from Jaisalmír she alighted at a place called Karárdian Talái, where for some time she sat in contemplation with her head covered. At length a jet of flame issued from her body, completely enveloped her, and she was seen no more. Karníjí, as an avatár of Deví, is still looked upon as the protectress of Bíkánír, and is greatly revered by all classes. Her village of Deshnúk, and more especially her temple, is the most inviolable sanctuary in the country, and in other parts of India temples have been raised in her honor. Thus there is one in the upper fort at Alwar, built not by a Ráthor as one would have expected, but by a Rání from Sháhpurá of the Sesodiá clan.

Karníjí's temple at Deshnúk greatly venerated.

The same year that Karníjí ceased to be in the flesh Ráo Jet Sí had to fight the "Turks," as Musalmáns from the north were called. The quarrel arose out of the occupation of Bhatner, which a son of Kándhal, under orders from the Ráo, had wrested from the Cháyal Rájpúts, who had taken it from the Johyás. A Jain priest (Sri Pují) of Bhatner, having been offended by the Bíkánír party, went off to Dehli, where he told Prince Kámran, son of Bábar, of the fine fort on the border of the desert, and excited in him a desire

Mughals take Bhatner and invade Bíkánír.

of possessing it. He came with a large body of troops, and having taken the place marched upon Bíkánír. Much dread was there felt of the terrible Turks, and Jet Sí feared to fight them. He derived little comfort from his counsellors, but when he consulted the oracle at Deshnúk, he recovered confidence; for Karníjí was propitious, manifested a hand, spoke graciously, and on the Ráo's laying his arms before her image caused an arrow to fit itself to the bow string. The Ráo thereupon made a sudden night attack on Kámran's force. Supernatural assistance, in the shape of thousands of quoits flung from unseen

Are repulsed.

hands upon the Turks, secured the victory to Bíkánír. Kámran exclaimed that they must be violating some Pír's tomb by encamping on it, and galloped off. At the village of Chotriya his umbrella was dropped in the hurry of flight, and, the village being bestowed on Chárans, it is preserved by them to the present day. The Turk force fled in such panic that it did not recover itself till a hundred kos lay between it and Bíkánír. But, in spite of Karníjí, dark days were now coming upon Bíkánír, and the prophecy of Shekhá approached fulfilment.

Gángájí of Jodhpur murdered by his son, who invades Bíkánír.

Málde of Jodhpur attempted to poison his father the usurper Gángájí, but was baffled by the devotion of the Bráhmaṇ cup-bearer, who, to save the father from death and the son from crime, himself swallowed the fatal draught. Málde, however, was not affected by remorse; he believed that either he or his father must perish, and he still resolved that he would not be the victim. Finding Gángájí washing his teeth on the top of a bastion of the fort, he approached him and made as though he would filially embrace him. His arms once round his father, he raised him from the ground, lifted him over the battlements, and dashed him on the boulders far beneath.

He then took possession of the "gadī," but was on bad terms with all Rajwára. On Bikanír he began a series of aggressions, and at length marched in person with 20,000 men against it, his lieutenants being Thákurs Kúmpá and Pacháin. They encamped a few miles from Bikanír, at village Sowa, where Ráo Jet Sí met them after placing the Sáukhlá Kiladár and his nephew Bhoj Ráj in charge of the fort and city.

Jet Sí appears to have been particular about duly paying his debts, and it so happened that a Pathán horse-dealer, to whom he owed 20,000, followed him to camp.

Carelessness of Jet Sí before the enemy. On learning that the merchant had not been paid as he supposed, he was so disturbed that, after giving orders to his personal attendant that his absence was to be kept secret, he rode with the Pathán by night to Bikanír to call his treasurers, two Saiyads, to account. The merchant, anxious to appear as willing to give credit as the Ráo to pay cash, objected to receive the money at a time when the chief had so much weightier business on his hands, and much time was spent in wrangling. At length the Ráo set off to return to his camp. Meanwhile

Dispersion of Bikanír force, and death of Jet Sí. a rumour spread that the Ráo had abandoned the army, and after a time all the sirdárs came in a body to his tent to enquire. The "darbári," or attendant, averred that his master was asleep, and refused to allow them to enter the tent. They desired that the Ráo should be immediately awakened, as they had pressing business with him. On this, the darbári was obliged to confess that the Ráo was absent—news which was received with general consternation—and the impression spread that the Ráo had fled, fearing to meet the enemy in battle. Accordingly the whole force dissolved, and when shortly before day-break the Ráo returned, about a hundred chákars or household slaves were all that was left of his army. From Bikanír twenty-seven sawárs had accompanied the Ráo, who soon learnt that spies had communicated the state of affairs to Málde.

The little party was surrounded by the Jodhpur host, and the two chiefs contended hand-to-hand. Málde's horse was killed by a blow of Jet Sí's talwár, and this circumstance was regarded as a favorable omen and subsequently served to sustain the hopes of the conquered Bikaníris. After slaying many of their assailants, as Kándhal and Lúnkaran had done under similar circumstances, the Ráo killed to a man. dred Chákars were 1398 (A. D. 1541).

Amongst those killed were f the brave Parohit, who had similarly fallen with Lúnkaran and several other hereditary servants.

Málde forthwith marched upon the fort, but not before Bhoj Ráj had sent away the Ráo's family to Sísá with an escort of two hundred men. Seven of the women, however, ascended the funeral pile of their lord.

Bikanír fort invested.

The fort was invested; and Bhoj Ráj, having no means of holding out, on the fourth day resolved that he and the garrison would die sword in hand. So they drank opium water from his hand, dressed in saffron-colored garments, and having left the stamp of their vermilion-stained hands on the fort walls they threw open the gate. Their number was 1,500, and amongst them were the Saiyads, whose remissness had caused Jet Sí's absence from his camp. All rushed forth and perished after slaughtering two thousand of their foes. The fort of Bika then fell into Málde's hands with about half the

Devotion of garrison. Capture of fort by Málde.

Bikánir territory, in charge of which were left Kúmpá and Pacháin. Jet Sí had thirteen sons—1, Kallán Singh, who succeeded him; 2, Bhú Ráj, founder of the Bhú Rájot; 3, Thákur Sí, received Sídruk in grant, founded Jetpur, and took Bhatner; 4, Kájí; 5, Málde. These five were all the sons of a Sodí Ráj named Kásmide, who founded village Kásmisar; 6, Sringjí, founder of Sring-sar and of the Sringot Bíkás, a formidable brotherhood in the present day, though not equal to the Bídáwats; 7, Surájansí, who built Surjansar; 8, Kárm Senjí; 9, Púran Mal; 10, Achal Dás; 11, Mánjí; 12, Bhoj Ráj; 13, Tilok Sí.

Ráo Kalián Singh.

The fortunes of the Bikánir dynasty were at this time at a lower ebb than they have ever been before or since. But Kalián Singh, son of Jet Sí, did not sit idly complaining of his ill luck; he was not, when calamity visited him, ignorant of defeat; for in his father's lifetime he had represented Bikánir in Rána Sanga's army, and was present at the great battle of Bíaná, when Bábar overthrew the Rájput host. He now made

Kalián Singh, son of Jet Sí, picks himself at Sírsá.

Sírsá his head-quarters, from whence he ravaged the country occupied by Málde. No nobles of position threw in their lot with him, but he was loyally supported by Godará Játs, who from their location

Is aided by the Godará Játs.

were especially capable of assisting him, and who from the circumstances of their first submission to Bíká felt themselves in a peculiar manner bound to support his family. The Ráo's brother, Bhú Ráj, went with fifty horsemen to Dehli, where the Emperor Húmayún gave him service and treated him kindly. Great things were to come of this diplomatic move, though to go himself or to depute a relative to the Dehli Court was but the commonplace act of every chief and noble in misfortune.

Bhú Ráj, brother of Kalián Singh, goes to the Dehli Court.

Though his chief subjects held aloof, an important ally joined Ráo Kalián Singh at Sírsá, namely, Biramde Thákur of Mertia in Márwár, a place more prolific in great Ráthor warriors than any other. Biramde, after the battle

Jet Sí joined by Biramde Thákur of Mertia.

in which Shekhá was killed and Gángá obtained the "gadí" of Jodhpur, had seized as plunder a fine elephant named "Daríyáí" which belonged to Shekhá's supporter, the Khán of Nágor. The animal was so large that the gate of the Mertia Fort was too small to admit it, and had to be broken down for the purpose; a circumstance which was thought inauspicious. Presently Ráo Gángá and his son Málde claimed "Daríyáí," but the Thákur objected to give him up until Málde himself came by invitation to be feasted and to receive the elephant. Málde, however, peremptorily demanded "Daríyáí" before he would appear at the Thákur's entertainment; and Biramde, irritated at the young man's want of trust and impatience, called him an "impetuous lad," and told him to go home. Málde went, but swore that "as sure as his name was Málde," he would "sow radishes (almost the only garden vegetable in the sandy tract) on the site of the Mertia Fort." On a conciliatory message being sent by Málde's father Gángá, the elephant was given up; but Málde did not forgive the Thákur, and on attaining power banished him to Ajmír. There and elsewhere he performed a series of daring and whimsical exploits, which are all detailed in the "Kiyánt;" but as they belong more to the history of Márwár than to that of Bikánir, I pass them

over. Enough has been said to show that Kalián Singh obtained in Biramde a gallant and distinguished, though somewhat reckless, supporter. The Thákur, believing that

Biramde follows Bhiúrāj to Delhi.

more towards the attainment of the object in view was to be done at Dehli than at Sírsá, obtained permission to follow the Ráo's brother, Bhiúrāj, with whom he resided on arrival at the imperial city. Bhiúrāj had established friendly relations with the Emperor's *scasr*, and through him

Bhiúrāj becomes intimate with Sher Sháh, the future Emperor.

Biramde obtained access to the Emperor Húmá'yún. At this time, according to the "Kiyánt,"* the future usurper Sher Sháh was with his father at Dehli, in command of a body of horse, the pay of which was in arrears; so that the commandants were much embarrassed. Bhiúrāj, through his intimacy with the *scasr*, was enabled to facilitate the settlement of the account; and a friendship previously existing between Sher Sháh and the Rájput thus was strengthened. Bhiúrāj is said to have accompanied Sher Sháh, when the latter went with his father to stir up the insurrection, which was to place him on the throne; and a short, though incorrect, account of this event is recorded in the

Sher Sháh after his usurpation shows favor to Bhiúrāj.

"Kiyánt", which also narrates the flight of Húmá'yún and the birth of Akbar.† The day that Sher Sháh seated on the throne he had usurped was for the first time receiving the homage of the nobles, Biramde went alone into the presence; for Bhiúrāj happened that day to be occupied with the performance of his father's "shrádh" or memorial service. Sher Sháh, observing Biramde, said, "What! You are still here!" "Hazrat, where else should I go?" was the reply. "Become a Musalmán, and you shall recover your patrimony," returned the Emperor. Biramde remained silent, and presently went sadly back to his friend Bhiúrāj, and told him of the new and impossible condition of success. Bhiúrāj, who was a man of great tact, told Biramde that he had showed none, and the next day went undismayed to the darbár, accompanied by Biramde, on noticing whom Sher Sháh asked whether he was going to comply. Biramde was again speechless, and the Emperor turning to Bhiúrāj offered him the same terms. Bhiúrāj replied that they were both ready to accept the

Emperor's terms. Biramde, however, old

and knew that two more votaries would not add much to the glory of Islám, and then with an appreciation of the character of the two men he added, "Although I may lose Dehli, you will surely recover your lands held for generations by your ancestors; but Biramde will never keep his, even if placed in

Bhiúrāj and Kalián Singh join in the campaign against Máide.

The Bikanér dynasty had now emerged from the lowest depths of adversity. Ráo Kalián Singh when he fled to Sírsá was,

Bikanér nobles join Kalián Singh.

as I have before mentioned, unfollowed by any Sirdárs of note; but no sooner was Bhiúrāj's success at Dehli known than Ráwat Kishen Dás of Ráwatsar, an influential Bikanér noble, appeared at Sírsá, and was gladly received by the Ráo, who repressed the disposition of some of his people to reproach the Ráwat with having abandoned the Ráo's father in his extremity and the Ráo himself in misfortune.

* Musalmán histories do not support this account, which is only given as the Bikanér version.

† Regarding Húmá'yún, see Appendix.

"Now that the Ráwat has joined us," he said, "we shall get our own again, not so, had he died with Jet Sí." Thus stimulated, the Ráwat began to organize a force to operate in Bíkánír, whilst Ráo Kalián Singh acted as ordered with the imperial army. He succeeded in collecting 6,000 men, and the Johyá Chief, whose country was in and near the present Sirsá District, came with 4,000 more. With this aid the Ráwat within twenty days expelled the Jodhpur troops from two posts, Lúmkaransar and Gáribdesar, east of Bíkánír. He then invested Bínúsar, an important position in front of the Bíkánír Fort, where Thákur Kúmpá commanded in person. The Ráwat promising that Kúmpá and his garrison should be allowed to retire with all honor, called upon him either to give up the place to those alone entitled to occupy it, or else to come out like a Rájput and fight in the open. But Kúmpá was too prudent, and would neither surrender nor fight, but he sent to Málde begging for aid. Meanwhile, the Emperor had marched from Dehli with a large host. Bháuráj was in high favor, and had received Rs. 30,000 from the imperial treasury to defray his expenses. Two marches from Dehli, Ráo Kalián Singh joined the army which proceeded towards Ajmír, Bháuráj and Biramde always in the van. Ajmír reached, Biramde sent money and letters to his vassals at Mertia, calling upon them to join him, while Kalián Singh communicated with the Ráwat who was pressing hard on Kúmpá at Bíkánír.

At this juncture Málde, who saw that he must fight a battle at Ajmír, resolved to abandon Bíkánír, and orders were accordingly sent to Kúmpá, who then gladly availed himself of the Ráwat's offer to allow him to return unmolested to Jodhpur if the fort were surrendered. The date of the recovery of the fort was Pauh Sudi 15, Sambat 1601, or two years and nine months after the loss of it. But, though the authority of Ráo Kalián Singh was thus re-established within his state, he felt that the fate of himself and his principality depended on the result of the struggle at Ajmír, where Málde had marched with 40,000 men.

Biramde made a clever attempt to engender suspicion between Málde and his generals Kúmpá* (who had just returned from Bíkánír) and Jet Sí of Bagro. As his brother nobles, he must have been well acquainted with them; and since, when hostile Rájput hosts are in front of one another, there is always some (not unfriendly) communication between them, he had no difficulty in arranging an interview with the two Thákurs, at which he apparently urged that he wanted Sirohí talwárs and blankets, and that it would be a good-natured act if they would get them for him, he at once advancing Rs. 40,000 for the purpose. With the lax sense of duty of a Rájput and the great need of cash, but probably without any treasonable intent, the two Thákurs seem to have readily assented, Kúmpá undertaking to supply the talwárs, Jet Sí the blankets. As soon as they had got the money, Biramde opened communication with Málde, warning him that his generals were bribed with Delhi gold, and that if he doubted it he should send spies to their tents and ascertain if they were not unduly flush of cash. This Málde did, and discovered that large sums of money had lately come into their possession. For a time he was full of suspicion and uneasiness, but Biramde's intention seems to have

* Kúmpá is mentioned by Ferishta.

even illustrated by the frankness of Málde's emissary, and the real nature of the transaction transpired.

[Proposed duel.

The Emperor's *wazir* now suggested that the quarrel should be settled by duel* (*ekán kí beth*).

The idea is stated to have found favor with Sher Sháh, who consulted Biramde, telling him he had a Pathán who wished to be his champion. Biramde asked to see the man, and on his appearing told the Emperor that if he sent him and two more with him, Málde could produce a man (one Bidú, son of Bháram) who would strip the three of their armour. The notion of a duel was consequently abandoned, and the Emperor sent word to Málde that he meant to fight the next morning. The reply was, "good." It should be observed, that this sending notice of an intention to attack is a Rájput practice, which, though so stated in the "*Kíyánt*," it is not likely that Sher Sháh imitated. It is probable that the "*Kíyánt*" is more accurate in relating that Kalián Singh sent to remind his enemy that the quarrel was one between themselves, and

Complete defeat of Málde by imperial forces.

destroyed, and Kúmpá and Panchain, the two Thákurs lately employed in the invasion and occupation of Bíkánír, were both killed. Málde escaped with a small body of men to the hills, where he had long to wait before he recovered his territory. Jodhpur was defended gallantly by its Killadár, but want of water compelled him to evacuate the fort, and he fell with 300 men in a gallant sally. Biramde recovered his sief of Mertia, but before he went there he cut down all the mango-trees at Jodhpur by way of revenge on Málde, for having cut the strings of all the musicians' instruments when he occupied Mertia.

The Ráo was now at liberty to return to Bíkánír; but he first conferred on his brave and sagacious brother Bhúráj the title of "The Restorer of lost land" (*Gaí bham la báhrá*), a title borne to the present day by his descendants, the Bhúrájot Bíkás; and Bhúráj's memory is likewise perpetuated by the name of the village Bhúasar which he founded.

On arrival at Bíkánír, Kalián Singh's first act was to visit Deshnúk, to return thanks to Karníj. He was not accompanied by his brother, who with Biramde had to return with the Emperor to Delhi, where they obtained permission to go home.

Return of Biramde to Mertia and of Bhúráj to Bíkánír.

Bhúráj accompanied Biramde to Mertia, where the latter publicly manifested his gratitude; and when he reached Bíkánír, the Ráo also again addressed him in Darbár as the "Restorer," a designation than which none could confer more honor on, or afford more gratification to, a Rájput. Ráwat Kishen Dás received as a reward for his services Jetpur, still occupied by his descendants.

Fifteen or sixteen years after the recovery of Bíkánír, Kalián Singh again sent a force into Jodhpur to assist Jaimal, son and successor of Biramde, against Málde, who, having recovered Jodhpur, was again threatening Mertia. Málde was once more defeated and forced to retreat to a camp at some

* The proposal does not seem to have been an extraordinary one, *see* Tod, Vol. I, page 623, and Ferishta, Briggs' Translation, Vol. II, page 215.

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* Kúmpá is mentioned by Ferishta.

been frustrated by the frankness of Máldé's emissary, and the real nature of the transaction transpired.

Proposed duel.

The Emperor's *wazir* now suggested that the quarrel should be settled by duel* (*ekán kí beth*).

The idea is stated to have found favor with Sher Sháh, who consulted Biramde, telling him he had a Pathán who wished to be his champion. Biramde asked to see the man, and on his appearing told the Emperor that if he sent him and two more with him, Máldé could produce a man (one Bídú, son of Bháram) who would strip the three of their armour. The notion of a duel was consequently abandoned, and the Emperor sent word to Máldé that he meant to fight the next morning. The reply was, "good." It should be observed, that this sending notice of an intention to attack is a Rájput practice, which, though so stated in the "*Kiyánt*," it is not likely that Sher Sháh imitated. It is probable that the "*Kiyánt*" is more accurate in relating that Kalián Singh sent to remind his enemy that the quarrel was one between themselves, and in the approaching battle they ought to have no difficulty in finding one another. However, the two Ráos apparently did not meet in fight, for both survived the day. Máldé's army was utterly

Complete defeat of Máldé by imperial forces.

destroyed, and Kúmpá and Panchain, the two Thákurs lately employed in the invasion and occupation of Bíkánír, were both killed. Máldé escaped with a small body of men to the hills, where he had long to wait before he recovered his territory. Jodhpur was defended gallantly by its Killadár, but want of water compelled him to evacuate the fort, and he fell with 300 men in a gallant sally. Biramde recovered his fief of Mertia, but before he went there he cut down all the mango-trees at Jodhpur by way of revenge on Máldé, for having cut the strings of all the musicians' instruments when he occupied Mertia.

The Ráo was now at liberty to return to Bíkánír; but he first conferred on his brave and sagacious brother Bhúráj the title of "The Restorer of lost land" (*Gai bhum la báhrá*), a title borne to the present day by his descendants, the Bhúrájot Bíkás; and Bhúráj's memory is likewise perpetuated by the name of the village Bhiusar which he founded.

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Return of Biramde to Mertia and of Bhúráj to Bíkánír.

the latter publicly manifested his gratitude; and when he reached Bíkánír, the Ráo also again addressed him in Darbár as the "Restorer," a designation than which none could confer more honor on, or afford more gratification to, a Rájput. Ráwat Kishen Dás received as a reward for his services Jetpur, still occupied by his descendants.

Fifteen or sixteen years after the recovery of Bíkánír, Kalián Singh again sent a force into Jodhpur to assist Jaimal, son and successor of Biramde, against Máldé, who, having recovered Jodhpur, was again threatening Mertia. Máldé was once more defeated and forced to retreat to a camp at some

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Continued weakness of the Bíkánír Durbár.

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Thákur Sí's estate was situated in the north-east of the Bíkánír territory, and Jetpur, where he resided, was within a long night's ride of Bhatnér, which was then in the possession of the Bháttí tribe of Cháyál, with

Thákur Sí, brother of the Rao, takes Bhatnér by stratagem.

whom Thákur Sí was on bad terms. The Sirdár's house (Kotrí) was a small one, and afforded insufficient accommodation for his wife, a Jaisalmír lady, who had been bred in a palace. One day, at the height of the hot weather, Thákur Sí was sitting outside in a "chaubará," or arcaded reclining-room, and his wife bathing inside the house, when a storm came on, covering everything with dust. The lady, in the extremity of discomfort, exclaimed, "This is the lot of women who marry those who have no decent place to live in." Thákur Sí overheard the speech, and it gave force to designs he had long cherished against Bhatnér. It chanced that a Bhatnér oilman (telí) had married at Jetpur, where he came to bring home his wife. Thákur Sí, hearing singing in the house of the wife's father, enquired, and ascertained that a Bhatnér oilman was in the village, and the following day the man came to

pay his respects to the Sirdár. Thákur Sí asked many questions about Bhatnér, and the conversation was prolonged until the oilman was summoned by his friends to a meal. The Thákur, however, would not let him go, and said he must stay and eat with him; for since he was a son-in-law of one of his villagers, he regarded him as his own son-in-law.

Soon the Havildár of the cooks announced dinner, and the Sirdár took the "telí" and seated him beside himself. From his own dishes he gave the "telí" (chapátis made with ghee), rice, dāl, The "telí," who "had never seen such and went away highly delighted and

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With two thousand men Thákur Sí rode off by night to Bhatnér; the ladder was drawn up by the "telí" and secured to an embrasure; the Ráthors ascended in safety and surprised the Cháyáls, who were killed to the number of five hundred men, the Sirdár's loss being three hundred. The Fort keys were then sent to Ráo Kalián Singh at Biskánr, but he returned them and bestowed

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Thákur Sí holds Bhatnér for twenty years.

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The Subadár at length takes it, and Thákur Sí falls in defending it.

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Thákur Sí's son recovers Bhatnér owing to the favor of the Emperor.

Subadár occupied the fort. Thákur Sí's eldest son, Bágghí, after taking counsel with his uncle, the Ráo at Biskánr, went to Dehli, where he attracted the Emperor's notice by his extraordinary strength and prowess. He lifted a Persian bow which no one else could raise, and he slew a lion without weapons. The Emperor was so pleased with him that he desired him to ask a favor, whereupon he begged for his patrimony ("Watan"), which was immediately restored to him, and Bhatnér became re-attached to Biskánr. The young Thákur commemorated the event by building a temple to Náthjí Maháráj Sri Gorakhnáthjí (a designation of Mahádeo) at Bhatnér.

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Bíkánír force sent to aid Súbá-dár of Ajmír against Málde.

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Soon the Havildár of the cooks announced dinner, and the Sirdár took the "telí" and seated him beside himself. From his own dishes he gave him "síro" (a sweetmeat), "purís" (chapátís made with ghee), rice, dál, "púláo," "sabúní" (a sweetmeat), &c. The "telí," who "had never seen such a feast," ate to his heart's content, and went away highly delighted and praising the great kind Sirdár. Thákur Sí kept the oilman for fifteen days, feasting him, giving "atr," and making the slave-girls from behind the pardá talk and sing for his amusement. After this course of entertainment the Sirdár had no difficulty in obtaining the "telí's" promise of assistance in the execution of any plot against Bhatnér. He lived in the Bhatnér Fort itself, so spies were sent back with him, and full information regarding the locality obtained. Immediately afterwards, the villagers of Jetpur observed two long "múnj" grass cables being made under the direction of the Sirdár, with wooden bars three cubits long inserted into each at intervals of a cubit. They were told that the apparatus was harness for an elephant; in reality it was, of course, a large rope-ladder. Preparations were complete, when word arrived from the oilman that Ahmad, the chief and most vigorous Cháyál, had left the fort to marry his son, and that the Sirdár should act at once.

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on Thákur Sí. The Jaisalmír lady was now sent for and installed in grand apartments, where, in due form (nazar and nachrol), she

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prosperously, and reduced all

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Thákur Sí's son recovers Bhatnér owing to the favor of the Emperor.

Maháráj Sri Gorakhnáthjí (a designation of Mahádeo) at Bhatnér.

On Baisákh Sudi 5, Sambat 1628, Ráo Kalián Singh died; six Ránis and ten "Pátrs"* ascended his funeral pile. He had ten sons—

Rái Singh who succeeded him, Rám Singh, Prithwí Ráj, Amar Singh, Bhánjí, Surtanjí, Sarangdejí, Bakhrsíjí, Gopál Singh, Rágho Dás.

His sons.

Rái Singh.

Rái Singh, the eldest son of Ráo Kalián Singh, was born Sáwan Budi 12, Sambat 1598 (A. D. 1541), and took his seat on the "gadí" of Bíkánír Baisákh Sud 1, Sambat 1628 (A. D. 1571), and as usual began his reign by a visit to Deshnúk to worship Karníjí.

Accession of Rái Singh.

The power of Dehli, now that Akbar was on the throne, was such as to convince the Rájpút princes of the advisability of seeking the imperial favor by service. The Jaípúr Chief had already pressed the point on his

Determines to establish relations with the Emperor.

Bíkánír brother, and now Rái Singh, in council with his Díwan Karm Chand Bacháwat, came to the conclusion that his "ráj" would be in danger if he held aloof. An incorrect account of Akbar's recovery of the throne of Hindústán is given in the "Kiyánt," which goes on to state that in Sambat

Goes to Ajmír to do homage to Akbar.

1633 Akbar visited the shrine at Ajmír, on which occasion, by the advice of Kanwar Mán Singh of Jáipúr, Rái Singh went to Ajmír with 6,000 horse and foot to do homage to the Emperor, whom he accompanied back to Dehli, and he remained there some months.

The first service he was employed on was an expedition against the Khán of Nágór, who, in addition to being a border enemy of his own, had fallen under the Emperor's displeasure.

Defeats the Khán of Nágór.

Rái Singh defeated the Khán, and shortly after was sent to Attúk at the suggestion of the Governor, Kanwar Mán Singh, of Jáipúr, who received him with all honor, coming four kós to meet him. They were hard-pressed by the Patháns, so much so that the Emperor in person had to come to their assistance.

Is sent to serve with Mán Singh of Jáipúr near Attúk.

After a season spent in Bíkánír, during which Rái Singh betrothed his son to an Udepúr princess, the Ráo returned to Dehli, and was, according to the "Kiyánt," entrusted by the Emperor with a high command in the great military expedition against Ahmadábád in Gújarát.

Returns, and is employed in the Gújarát expedition.

The "Kiyánt's" account of it is very meagre, and the dignity of Rái Singh's position in the army exaggerated; but the fact of Rái Singh's presence with the army is confirmed by Ferishtá (page 243, Brigg's Translation).

In the severe contest which preceded the conquest of Gújarát, Bíkánír suffered severely, thirty-three thákúrs and officials of note having fallen. The Ráo's brother, Ram Singh, distinguished himself, and on the completion of the campaign he received a *mansab*; while the Ráo was, according to the Kiyánt, created a Rájá and obtained a grant of fifty-two parganáas or sub-divisions. The

Heavy Bíkánír loss in Gújarát expedition.

* A concubine of the second rank.

firmán (a copy of which I obtained from the Bikanér Darbar) grants, from the month of Rabi-ul-awal of the 43rd year of the Emperor's reign (A. D. 1699), certain new parganás to Rái Rái Singh (the term rájá is not used), confirms him in the possession of old ones, and directs all officials in the new parganás to obey him as their jágirdár. The detail of the parganás (fifty-two in all) are as follow :—

		<i>Bikanér.</i>		<i>Dáms.</i>	<i>Dáms.</i>
Confirmed to Rái Singh.	Bikanér	—	—	32,50,000	
	Balloo	—	—	6,40,000	
				<hr/>	38,90,000
		<i>Hissár.</i>			
	Barantin	—	—	9,80,032	
	Sidmákh	—	—	72,162	
				<hr/>	10,52,184
		<i>Subáh Ajmír</i>			
Donpúr {	Dronpur near the present	}	...	7,81,286	
	Nágor { Sujángarh probably				
				<hr/>	7,81,286
		<i>Bhatnér.</i>			
Bhatnér of Sirkár Hissár	—	—	—	9,32,742	
	Marota of Sirkár Málván				
				<hr/>	12,12,742
		<i>Sirkár Surat.</i>			
Janágarh and 47 other parganás		—	—	3,22,63,062	
				<hr/>	3,22,63,062
TOTAL		—	—		<hr/>
					4,12,66,274

or about ten lakhs of rupees, if the *dám* be considered a fortieth part of a rupee.

Rái Singh, in fact, held not only the present territory of the Bikanér State, with perhaps a few villages of Jodhpur and the British districts of Hissár and Sirsá, but a fine jágir in Gújarát and about Súrat.

The chronology of the "Kiyánt" is probably incorrect at this period, for the date of the firmán is many years subsequent to the great operations in Gújarát; but it appears that other firmáns had been issued previously. The grants were probably made as much on account of Rái Singh's matrimonial connections with Akbar as on account of his military services.

Sirohí affairs about this time calling for interposition, the Emperor ordered Rái Singh to go there with a force. For some time a son of the Rái of Mewár had held half Sirohí by grant from Delhi; the Deora Chohan Rájputa, the old rulers of the country, being left in possession of the other half. One of them, Surtán by name, had latterly succeeded in killing or excluding those of his brethren, who considered that they had a better right than himself, and also in killing and supplanting the Mewár prince.

Rái Singh marched to Mount Abá and attacked Surtán in his fort of Achalgarh. Surtán making an imprudent rally was taken prisoner by the Thákurs of Mahájan and Donpúr, and was carried off by Rái Singh to Bikanér, where he was confined in a palace called the "Nanghará."

It should be mentioned that the Máraur chronicles attribute the subjugation of Surtán to Sri Singh, Chief of Máraur (*vide Tod, Vol. II, page 35*). But the Kiyánt's account is corroborated by Mussalmán historians, see Appendix.

Judging from the marvellous liberality to Chárans or bards with which the "Kíyánt" credits Rái Singh, he would appear to have had a great appreciation of poetry, and every important circumstance of his life is attested by a ballad.

One Dúdá Cháran recited verses in honor of the Sirohí campaign, in which he made merry over a tooth of Surtán's broken by a spear-butt during his capture. The Rájá was pleased and told him to ask a boon. "Will it be granted?" enquired the Cháran. "Yes; ask," replied the Rájá. "Give me then Surtán," said Dúdá; whereupon the Rájá gave him not only Surtán, but the state of Sirohí. The episode appropriately terminated with a marriage which the Cháran brought about between Surtán and the daughter of Pirthwí Ráj, the Rájá's brother. Another instance of the Rájá's lavishness occurred at his marriage with a daughter of Ráná Ude Singh of Mewár. On that occasion he distributed ten lákhs in "tyag," or gifts, to Chárans, and when going to the women's apartments, he, at the suggestion of a Mewár slave, bestowed an elephant and ten horses on Chárans for every step, fifty in number. But on a third occasion he exceeded even this measure of extravagant bounty.

After Rái Singh's* return to Bíkánír, one Shankar, a *Bhárat* or bard, recited some lines which pleased him, and the Mahárájá ordered his minister, Karm Chand, to pay him a "karor" of rupees from the treasury. When the 10,000 bags had been got out and arranged, Karm Chand reported the fact to the Mahárájá who was going to dinner. The Rájá directed that the money should be given to Shankar, as before ordered, but Karm Chand, who was anxious that the Rájá should see how much money he was on the point of parting with for nothing, remarked that Shankar ought first to present a "nazar" to the Rájá, and the delivery of the money was consequently postponed till after the Rájá's dinner. A darbár was then held, the 10,000 bags being spread out before the chief, who had divined that Karm Chand thought he did not know what he was doing. Having been assured that a whole karor was before him, he said—"This a karor, why I thought a karor was much more; here, Shankar! you make an obeisance (*mujro*) for a karor and a quarter," and then and there the minstrel received a million sterling in cash and an order on a tahsil for twenty-five lakhs more!† There can be no doubt, ever, that the poets, for the sake of the precedent and example, have fully exaggerated Rái Singh's liberality to them and others. Thus it is

* Rái Singh was not at that period peculiar in his readiness to heap favors and allow license to Chárans, as the following anecdote will show:—In Sambat 1649, the Rájá went to Jaisalmír to marry a daughter of the Ráwal, and Surtán restored to Sirohí by the Cháran was likewise at Jaisalmír for the same purpose. Surtán had a Cháran, Gaipo by name, who had a habit of insultingly addressing every one as "tu," and was called in consequence "Gaipo, tu karo." Surtán fearing lest he should "tu" people at Jaisalmír had left him behind, but Gaipo had a mind to come, and he came and was present at the "Samela" or meeting of the bridegroom and bride's relatives. Here he recited some lines, which pleased Rái Singh, who gave him an elephant, mounted on which he went to his master and told him he had addressed Rájá Rái Singh, the greatest person at Jaisalmír. Surtán, who in Bíkánír estimation was not superior in rank to some of Rái Singh's followers, was greatly ashamed of his Cháran whom he presently found lodged in the tent of Rám Singh, the Rájá's brother, and instead of complying with Surtán's orders to leave, he recommended Surtán to outdo Rái Singh's liberality; for, said Gaipo, notwithstanding the reputation of the Bíkánír Chief and the impossibility of competing with him in the value of his gifts, Surtán would excel him in generosity if he stripped his tent and gave everything to Chárans, which Surtán immediately went and did.

† Personal visits, too, were paid to bards in favor. One on his death-bed, seeing the Rájá approach, exclaimed—

"Beyond the Sumer Mountain, beyond the utmost ocean, beyond the ten quarters,
The stem of Rái Singh's fame has stretched through the nine climes."

stated that in the course of his lifetime he gave to Chárans, Bháts, and horses, three and a quarter karor h, and 100 of a lákh each. The ed) that something deemed an equivalent, such as a child, a conquered territory or dignity, was given instead of the actual sum specified.

In Sambat 1635, Jodhpur fell into the hands of Rái Singh. The Kiyánt relates that the city was taken by the Rájá's distinguished brother, Rám Singh, from Chandar Sen, who, after his expulsion from Jodhpur (compare Tod, Vol. II, page 28, 1st Edition) established himself at Jálór, whence he contended with Rám Singh, who on one occasion took his standards and "*nagará*" or kettle-drum, and the "*chandar sení nagará*" is on occasions triumphantly beaten at Bíkánír to the present day. When fighting with Chandar Sen, Rám Singh accidentally killed his antagonist's *parohít* or family priest, and so grieved was he at the circumstance that he forthwith renounced for ever the use of arms. He substituted the excitement of political intrigue for that of war, and was murdered in Sambat 1656 by the Thákur of Chúrú at the instigation of one of Rái Singh's Ránís. His brother, Pirthwí Ráj, soon avenged him by slaying his murderer.

Rám Singh seems to have been a typical Rájput, noble, impetuous in action, and powerful in body. The very exaggerations show the reputation he bore: thus he is said to have killed the *parohít* before-mentioned, and his horse too, at a single blow, and in the Gújarát war to have severed the trunk of the king's elephant with a stroke.

Rái Singh is stated to have resided four years at Jodhpur, to which, on the representation of Ráo Ude Singh, the lawful ruler, he was induced eventually to behave generously. Ude Singh is said to have pointed out to him that he could scarcely hope permanently to retain Jodhpur, although he might succeed in causing its transfer to some race other than the Ráthor, which, since he (Rái Singh) was* head of the Ráthors, would be a result discreditable to him, and Ude Singh urged him rather to exert his influence with the Emperor to obtain sanction to the restoration of the ancient rulers of the country. According to the "Kiyánt", Rái Singh pressed the point so

Jodhpur restored to the Mír-wár Chief.

heartily and successfully at Dehli that Ude Singh, in Sambat 1639, was re-established in his rights and created a Rájá. Rái Singh, however, retained the parganá of Nágór, which had been long detached from Jodhpur, and which, as related already, Rái Singh had taken from a Musalmán.†

From Sambat 1642 to Sambat 1649 Rái Singh was employed in the Dakhan, where he was Súbádár of Burhánpur. He is said to have kept the petty chiefs under control, and to have governed his province well; whilst at Burhánpur he planned and caused his minister, Karm Chand Bacháwat,

to begin the present fine fort of Bíkánír on the site indicated by the omens in Bíká's time (*vide* page 7). The foundations were dug in Sambat 1645, and it was finished in

Sambat 1650, the year after the Rájá's return home from his *súbáh*. In Sambat 1652, the Rájá is said to have discovered a conspiracy against his life, the prime mover in which was the aforesaid minister, Karm Chand, and, strange to say,

* It must be understood that these expressions are those of the writer of the Kiyánt.

† The possession by Rái Singh of Jodhpur is mentioned by Ferishta, Vol. II, pages 235-238 of Briggs's Translation, but not by Tod, who only speaks of his possession of Nágór and Mertia

notwithstanding the Rájá's magnificent treatment of Bráhmans and the minstrel class, a *parohit*, a *Bhárat*, and a *Cháran* figure amongst the conspirators. Their object is said to have been to place the Rájá's eldest son, Dalpat, or his brother, Rám Singh, on the "*gadi*," Rám Singh and Karm Chand monopolizing the power of the state. Karm Chand and his family, having received timely warning, escaped to Dehli, where they were well received, and it is stated that they made the supreme authority acquainted with Bikanér secrets, an offence still held in native states to be one of the most heinous possible. But in other respects Karm Chand was now in a position to be a thorn in the side of the Rájá.*

* It may here be stated that tradition at Bikanér assigns a cause other than that above mentioned to the Rájá's animosity to Karm Chand, the bitterness of which and its tragical results the sequel will show. It is believed that Karm Chand, who was a good chess-player, attracted by his skill in that game the notice of the Emperor, who would often cause him to sit down and play whilst his master and other Rájás stood by in humble attendance on the Emperor. This was naturally most galling to Rái Singh, who conceived a hatred towards his servant, and who, after his return home, sought to kill him—a fate Karm Chand only escaped by flight to Dehli, as above related. This version of the story would account for the Emperor's kindly reception of the Bacháwat, and the subsequent position of influence he seems to have occupied at Dehli.

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Pirthwí Ráj made pilgrimages, and was so great a devotee that when he was at Agra he could tell the movements of Lakmi Nath's image (*murat*) at Bikanér. He likewise secured the favor of a powerful Cháran woman, who promised to succour him in need. When at Dehli he incurred the hostility of the ex-minister Karam Chand, who tempted the Emperor to send for Pirthwí Ráj's wife, according to the abominable custom of the Nauroza. Pirthwí Ráj in a song invoked the Cháran's aid, who promptly appeared to him in a vision, and Pirthwí Ráj addressed her in a couplet of verses. At that juncture, owing, it is said, to the Cháran woman's power, the Emperor abolished the disgraceful practice of the Nauroza, and Pirthwí Ráj's honor was saved. For more about Pirthwí Ráj and the Nauroza, and a different account of its abolition, *vide Tod, 1st Edition, Vol. I, pages 343, 344, &c.* Rái Singh, it would seem, did not escape the disgrace which his brother avoided.

A girl had been poisoned by a jealous lover, but though the poison was known to be good and sufficient, the girl somehow did not die. The circumstance attracted much attention, and none could solve the mystery. At length, Pirthwí Ráj explained that the girl was kept alive by the intensity of her passion for some man, and that death would follow her union with him. The experiment was tried, and Pirthwí Ráj proved to be right.

One day the Emperor said to Pirthwí Ráj: "You have saints (*pir*) in your power; can you foretell the date of your own death?" Pirthwí Ráj replied: "Yes, I know I shall die in six months' time at the Bisrúnt Ghát at Mathura, where a white crow (*kág*, probably *Karnají*) will appear."

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On the accession of Jahángír, Rái Singh went to Dehli, where his old minister, Karm Chand, then lay dying. The Rájá

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suggested that I should say, which shall in the future be the case, as I have, in the present, only completed the rhyme; whereupon the Emperor, with the caprice which is often characteristic of a despot, at once ordered Prithwí Ráj to be summoned from the frontier post where he had been sent that his prophecy might be falsified. On the very day on which he had foretold that his

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Rái Singh's officials.

That day the Emperor sent Píthwí Ráj to Attúk, where he remained on service. Five months of the year which remained to Píthwí Ráj had elapsed, when the Emperor and his courtiers in a pair of he had put chakel are if a stream had been the fashion

introduced, and are spoken of as the thirty-six establishments (*chattis kárkháne*). The title of "*Kotári*" is still borne by the descendants of Tiloksí. The other was Karmsí, a Rakhecha, who came over with the Rájá's Jaisalmír bride, and whose descendant, Mán Mal, is now one of the most influential officials in Bíkánír, and has often been *diwán*.

Immediately after the death of Karm Chand, Rái Singh was again appointed to the Subáh of Burhánpur, where, after a visit to Bíkánír, he set off with his son Súr Singh, and he governed there successfully for seven years.

In Sambat 1668 he fell ill, and Súr Singh, seeing that his father's end was approaching, with folded hands asked for his last injunctions. These were

that the Bachúwats, the family of Karm Chand, should be enticed to Bíkánír, that on them should be visited the sins of their father, and that *Parohit* Mán Mahes and *Bhárat* Chotji, and the other conspirators associated with Karm Chand, should receive the reward of their

misdeeds. Having exacted a promise that his wishes should be attended to, the Rájá expired Sambat 1668. Three *Ránis* and three "*pátrs*" were burnt with him.

Rájá Rái Singh had four sons—(1) Dalpat Singh, (2) Súr Singh, (3) Kishen Singh, (4) Bhopat Singh, who died immediately after his marriage to a Púgal lady, who became *satí*, and in whose honor a fair called the "*dasmi*" (held on the 10th of the month) still takes place.

In A. D. 1570 a sister of Rái Singh was married to the Emperor Akbar, and in A. D. 1586 a daughter was married to Prince Sílm, who afterwards became the Emperor Jahángír.

Neither event is alluded to in the "*Kiyánt*," but the facts are recorded by Ferishtá (pages 234 and 260, Brigg's Translation). For Professor Blochmann's account of Rái Singh and his immediate successors with comments thereon, see Appendix.

Dalpat Singh.

Dalpat Singh, who took his seat on the Bíkánír "*garh*" Sambat 1668, was born in Sambat 1621. On his accession he went to do homage to the Emperor at Dehli, where he remained in attendance at the court for a year. He then returned to Bíkánír apparently without leave, for he was summoned back, and, as he did not obey, incurred the imperial displeasure.

The year after he became Rájá he likewise excited the ill-will of some of his Bhátí nobles, by beginning a fort in the desert at a place called Chundeher (near the present Anúpgarh), intended to keep them in stricter subjection. It was not finished, for the Bhátí Thákur of Khárbára came with 3,000 men and filled in the foundations as soon as they were dug.

The Rájá continued to make enemies. His brother, Súr Singh, held Philodí with eighty-four villages, and Dalpat Singh, with the concurrence of his favorite, the alleged conspirator Parohit Mán Mahes, resolved to resume these eighty-four villages, leaving Súr Singh only Philodí. The *diwán* pointed out to Dalpat Singh that it was improper to confiscate grants made by his father and to impoverish his brother; but under Mán Mahes's influence the Rájá persisted, and Súr Singh was deprived of his lands. He came to

Bikánir, accompanied by his vassals (*jilla*), and visited the *parohit*, whose servants kept him waiting—a common source of offence—till the *parohit*, who had eaten opium, awoke from his sleep. At length the *parohit* came out, but, in answer to Súr Singh's application for his lands, said that such petitions were useless, as the Maharájá at present had no intention of restoring the lands.

Súr Singh, by the advice of his people, abstained from at once raising an insurrection, but months at Bikánir, sollicite Ghât on the Ganges. I anticipated, suggested that law, the famous Rájá Mán Singh,

Súr Singh goes to the Emperor and gets grant of Bikánir.

Bikánir invaded by an imperial force

Dalpat Singh defeats it at Chápar.

at Sanganér en route, Súr Singh proceeded to Sarambhjí, where he received a summons to Dehli, procured no doubt by his agent. There the Emperor granted to him Bikánir, and sent 50,000 men under Nawáb Zabdí Khán to put him in possession. But Dalpat Singh defeated it at Chápar; and even when Zabdí Khán was largely reinforced,

he dared not again face Dalpat Singh: so great was his prowess. It was, however, resolved to try intrigue, and such was Dalpat Singh's unpopularity that his nobles of every class fell away from him, and openly or secretly united with Súr Singh. The Thákur of Khárbára, already mentioned as strong enough to defy the Rájá, held back, but at length on Súr Singh's marrying his daughter he joined him. But one official of note seems to have acted loyally, and that was Thákur Sí the Bed, an old Baniá servant of the state, who had been *dewan* in Rái Singh's time, and at this period was Governor of Bhatnér, with 242 villages and 3,000 fighting-men under his control. To Súr Singh's invitation he replied that he was the servant of him who occupied the "*gadí*," and by him would

Is taken prisoner by treachery.

he stand: why should Súr Singh, now that so many had joined him, strive to induce but one more. Surrounded by his treacherous *sardárs*, Dalpat Singh had gone forth to battle, when the Thákur of Chúrú, who was sitting as "*Khawás*" or attendant in the howdah behind him, seized

Is confined at Ajmír.

him and made him over to a party which conveyed him to Hissár, whence he was sent to Ajmír and imprisoned. He had been there for four months, guarded by 100 men, when accidentally Thákur Háthí Singh, Champáwat of Márwár, halted at Ajmír on his way to visit his wife's family. The Rájá, seeing his camp,

Champáwat of Márwár devotes himself and followers in attempting his release.

sent to enquire whose it was, whereupon the Thákur sent a *chobdar* to the Rájá with a polite message. The Rájá expressed a desire to see the Thákur, but the latter replied that the interview should take place on his return journey. "Yes," groaned the Rájá, "he a free man is going to see his relations; why should he trouble himself about a wretched prisoner?" This taunt roused the Rájput spirit in Háthí Singh, who well knew what the imprisoned chief wanted of him, and, talking with his followers, he thus reasoned: "We are all subject to repeated births and deaths (individual existence is a poor thing), and to die on a great occasion gives permanent fame (which is a grand thing)." The others replied: "Yes, a great occasion, for, through the faithlessness of many," Rájá is confined. Than to fall with him a worthier found, and though we have not lands in Bikánir we : and honor this chief as our own. Let him not die a then all resolved to rescue the Rájá or perish; and,

sought to dissuade some of his people from joining in the almost hopeless effort, they asked how they could die better ("*mháne aiso parab balo kathe mile*"), and why should they avoid such a glorious death? Were not they, too, Rájput? The 11th of Phágan Budí was the date fixed for the event, which the Ráthors prepared for by dyeing their clothes with the fatal saffron. The curious were told that they were preparing for nuptials. On the morning of the 11th, alms (*dán-pún*) having been distributed, Háthí Singh's party, consisting of 400 men, half foot, half horse, attacked and killed the guard over Dalpat Singh, whom they saluted and released. They were, however, soon surrounded by the Súbadár of Ajmír with 4,000 men, and escape became impossible. The women were then slaughtered and the death sally made, in which none escaped. Eight days afterwards the news reached Bhatnér, where,

Dalpat Singh and the whole party killed.

Satis. as the safest place in his territory, Dalpat Singh had sent six of his wives. All of these became *satí* with the turban of the Rájá at Bhatnér, where a monument with their hands carved on it still bears witness to the fact,* while to the present day, in memory of Háthí Singh's devotion, Champáwats have the privilege of approaching on horseback the Háthí Pol gate of the Bíkánír Fort, while others are compelled to dismount at a distance.

Súr Singh.

Súr Singh, who was born in Sambat 1651, took his seat on the Bíkánír "gadí" in Mangsar, Sambat 1670 (A. D. 1613), and as usual went to Dehli to do homage. When there, he paid a visit to the family of the late minister, Karam Chand Bacháwat, whose hesitation to return to Bíkánír he successfully exerted himself to remove by a solemn guarantee (*dharm karm*). He went so far as to dismiss his *diwán*, in order to give the office to Lakhmi Chand and Bágh Chand, the sons of Karm Chand.

Destruction of Bacháwats.

The Bacháwats thereupon re-settled in Bíkánír, but two months had hardly elapsed when one morning at daybreak their quarters were surrounded by 4,000 Bíkánír troops, and they soon perceived that their entire destruction was intended. Though they belonged to one of the *baniá* castes, they had, like many of their class who live amongst, and hold office under Rájput, imbibed much of the Rájput spirit, and they resolved to die hard. They were supported by 500 Rájput in their employ. So, after grinding up their jewels and killing their women, they rushed forth upon the troops, many of whom they slew; but at length the whole of them were killed, their houses were destroyed, and the spot is now inhabited by Bojaks (Jain temple sweepers) and Jattís. None other are allowed to live on it. However, the Rájá did not succeed in exterminating the Bacháwats, of whom one boy happened to be absent with his mother's

Further punishment of family, and his descendants are now in Udepúr. In the same year that the slaughter of the Bacháwats occurred, Sur Singh further carried out the dying

behest of his father by confiscating the lands of the conspirators, Parohit Mán Mahes and Bhárat Chotoj. They both came to Bíkánír to sit "*dharna*" on the Rájá; but, finding their attempts to intimidate unavailing, they erected a funeral pile on the present site of the village Dinglí and burnt themselves to death. The "*Parohitpaná*" and "*Bháratpaná*," i.e., the offices of priest and minstrel respectively, were thenceforth lost to their families, and the right

* General Cunningham tells me that he has seen the monument at Bhatnér.

to the horse or elephant (from p. 121), used by the bridegroom in approaching the bride's residence at Raj marriages, was conferred on a *Bikānī* of village Chāndān. Another of those destroyed by the late Rājā, Burta Jāt, was also killed, a *Bikānī* Thākūr being the instrument.

I here omit the contents of some pages of the "Kīrān," which give a long account of the part the Gur Rājās of Ajmīr played in the wars of the period, particularly in those which ended with the enthronement of Prince Khūrrām under the name of Shāhjahān, after the death of the Emperor Jahāngīr. It is sufficient to state that during the whole reign of Jahāngīr, Sūr Singh is said to have retained the imperial favor. A *mansab* was conferred on him, but he does not seem to have held so much territory as his father, for the state consisted of but thirteen parganās.

Extent of Bikānī territory at this time. These, however, comprised the present Jodhpur Parganās of Nāgor and Philodī to the south of Bikānīr, while to the north and north-east most of the territory of Sīrsā and Hānsī was under the sway of the Rājā. Indeed, at one time Ude Bhān, Thākūr of Mahājan, levied taxes from the Jobyās on the births and grazing of cattle up to the banks of the Satlaj.

Sūr Singh, though he allowed one bard to burn himself before his eyes, did not neglect the poets. When one, Choluji by name, presented to him a work called the "*Belgranth*," or, "The Book of the Clinging Creeper," the Rājā bestowed on him village Dandusā and six others, besides a lakh "pusāo." But this grant and another of three villages are the only ones recorded, so that Sūr Singh could have been no imitator of his father's extravagance. The Rājā was successful in keeping in check the disaffected. He caused Tejmal, the dangerous Bhātī Thākūr of Kārbhārā, to be murdered by treachery, but he raised to the rank of Rāwāl another Bhātī Thākūr, Sain Dās of Jaimalsar.

A circumstance occurred in Sūr Singh's time, which to the present day affects the marriage relations of Bikānīr. A niece of Sūr Singh had been married to Rāwāl Bhīm of Jaisalmīr. Shortly after the death of the Rāwāl, which occurred when Sūr Singh was at Bikānīr, the niece, begging him to come with a friend, her son, whom the Bhātīs wished to kill, Jaisalmīr, news of the murder of his grand-son. They then swore that no Bikānīr Thākūr would marry a girl of their race which has been told.

1. "harī, when on service in the Dakhān, His *satis* were but four in number, two *Rānīs*, one *pātr* and one *tanśārā* (a concubine of the second rank), and a slave-girl.

His sons were three in number, Karan Singh, Satr Sūl, and Arjun Singh.

Karan Singh.

Karan Singh, who was a great grandson of the famous Rājā Mān Singh of Amer, was born in Sambat 1661. He succeeded his father, Rājā Sūr Singh, in Sambat 1688 (A. D. 1631). The Rājā as usual went to Delhi to do homage and get his father's "*Mansab*," renewed. But he does not seem to have prospered there much, as the parganā of Nāgor, a few years after his accession, was taken from him and conferred on Amar Singh, an uncle of the reigning Rājā of Jodhpur, from which

Accession of Karan Singh.

Loses Nāgor.

he had been expelled. The cause of his expulsion is curious, as illustrating the wide difference between the habits of the Rájputés of Rájputáná and the habits of those who dwell beyond its limits. The daughter of Gaj Singh, Rájá of Jodhpur and brother of Amar Singh, had been married at Banáres to a prince of Ríwá, a Bhágelá Rájput, who came to Jodhpur to take away his bride.

One day Amar Singh, returning from hunting, was passing at dinner time the Ríwá encampment, and was invited to dinner by the prince. Amar Singh and his party, according to the custom of Rájputáná, sat down in a row, without further preparation than stretching a cloth (*pantia*) to sit upon, and waited for their dinner to be handed to them by men of the barber caste (*náis*). This excited the ridicule of the Bhágelás, and the prince asked Amar Singh what kind of *Kshatri* is he who does not consecrate a space (*choká*) to eat in, and who does not wear a "janeó" or sacred thread, which is never dispensed with by individuals of the highest castes of the east and south, but often discarded by the Rájputés of Rájputáná. The result of the Bhágelá's banter was tragical, for Amar Singh flew into a passion, drew his "*talwár*," and killed the Ríwá prince, whose wife became a "*satí*" instead of going to Ríwá, and Amar Singh was banished from Jodhpur, whence he, as the manner was, went to seek favour at Dehli. For curious details of the ceremony of "*Deshwatah*" or banishing, *vide* Tod's Vol. II, page 44 of 1st Edition.

The grant to Amar Singh of Nágor caused bad blood between him and Rájá Karan Singh, more especially because he took possession of village Lakhania belonging to Bíkánír Proper, but which he claimed as part of Nágor. Karan Singh, with the sanction of the Emperor, succeeded in ousting him from Lakhania, and the matter being so settled, peace was maintained between the two disputants by their enforced detention at Dehli.

In Sambat 1701, Rájá Karan Singh was sent to the Dakhan to repress a petty rebel, whose town, Jowáí, was granted to him. Karan Singh sent to the Dakhan. Having successfully accomplished his mission, Karan Singh returned to Bíkánír in Sambat 1704.

After the Rájá's return, his vassal Sadá Sen, Ráo of Púgal, rebelled, and after a siege of a month Púgal was taken by the Maharájá. Notwithstanding its uninviting situation in the wild wastes between the city of Bíkánír and

Múltán, Púgal had been a place of note. The Bhátís acquired it from the Ponwars in Sambat 915. Even then it was the chief of 200 villages, which in Karan Singh's time had grown to 561. The descendants of Shekhá, Bíká's father-in-law, now claimed the division of the estate, which was accordingly partitioned amongst the representatives of the three sons of Shekhá. The descendant of his eldest son, Haro, obtained Púgal and 252 villages. Two descendants of a second son, Kewan, obtained, the one Bhíkampur with 84 villages, the other Birsálpur with 41 villages, while a fourth, the descendant of Bagojí, received Ráimalwáli with 184 villages.*

In the struggle between the sons of Sháhjahán for the imperial throne, the Bíkánír Chief threw in his lot with the fortunate Aurangzib. Two of his four gallant sons, warriors as brave as any who have sprung from the Ráthor stock, were present in the principal battles for the crown, and it is said that in more than one they led the van. In the last fight with Prince Dára they particularly distinguished themselves,

* The names of the four *sardárs* were Ráo Gánesh Dás of Púgal, Ráo Dyal Dás of Birsálpur, Thákur Súr Singh of Bhíkampur, and Thákur Askaran of Ráimalwáli.

generations there have been a class of Saiyads employed in the Bíkánír forces who have furnished many faithful soldiers to the darbár.

The emperor returned to Delhi naturally angry with the Bíkánír chief, and an army was ordered against him. In the struggle Karan Singh, after the manner of his ancestors, applied to Karníjí for help. He proceeded to Deshnúk, and before the image of the goddess sung a hymn (chirja) of his own composition, praying for protection from the Mughals. This "chirja" is still sung at Deshnúk on nights of watching (ráti jaga).

The emperor summons The Rájá's piety had the desired effect. The army, which had advanced one march against Bíkánír, was recalled, and the Mahárájá summoned to Delhi by an "ahadí" or messenger.*

The Rájá took anxious counsel with his people as to whether the summons should be obeyed. One party said: "Go, we cannot be convicted of disloyalty;" but the principal ministers deprecated the Rájá's going, and suggested that his eldest son, Anúp Singh, should go in his place. Karan Singh replied that, though he knew the emperor would never forgive him, yet he had confidence in Karníjí; that it was best for him to go, for, if there was to be treachery, it would probably be in the king's presence, and there would be a grand opportunity of showing him and others how he and his could die. Leaving Anúp Singh at Bíkánír, the Mahárájá sent his two most distinguished sons, Kesrí Singh and Padam Singh, before him to Delhi. At this juncture Banmálí

Dás, a natural son (khawáswál) of the Rájá, volunteered to become a Muhammadan if the Bíkánír mansab was bestowed on him. The emperor, it is stated, assented, and resolved to have Karan Singh murdered in darbár after arrival at Delhi. The plot had matured, the assassins were appointed, but all was frustrated by the formidable appearance of the famous Kesrí Singh and Padam Singh as they sat beside their father in darbár. The emperor

The Rájá goes to Delhi made a sign to the assassins, only too glad to obey and defeats the plot against him, not to act; and as the Bíkánír party were leaving, his life. he praised the chief's two gallant sons, especially alluding to the conduct of Kesrí Singh in the last great battle with Dará, conduct which, said the emperor, saved his life. Karan Singh replied with much tact that the victory was no doubt due to the piety of the emperor, who read the Korán through the heat of the struggle. Aurangzeb finally resolved to use

The Rájá sent to the the Bíkánírís instead of murdering them, so Karan Singh was sent to Aurangábád in the Dakhan, where he held a grant of the betel (pán) garden, round a village called Karanpúrá, no doubt established by himself. Karan Singh never returned from Aurangábád. The year of his death is not specified, but it is told that just before he died he sent a message to Anúp Singh, urging him to be on his guard against the traitor Banmálí Dás. At Karanpúrá he built a temple of Karníjí, which is still maintained from the Bíkánír treasury, and copies of the betel-growers' (panwáris) sanads or grants are still preserved in the Bíkánír records. Karan Singh gave but two or three villages in

* A functionary well known in Bíkánír, where they were often unwelcome guests. In the time of one Rájá it is said that the ahadís, from the time they entered Bíkánír, obtained nothing but brackish water to drink, and found their tents incessantly full of that "torment of travellers" in the sandy tracts—the spiked husk of the bharút grass. When they begged that better arrangements for their comfort might be made, they were met with the reply: "Such is Bíkánír, and such the hardships those who live in it must endure;" so that the ahadís took care that their residence therein was no longer than they could help. The ahadís were gentlemen troopers directly under the Emperor's orders, and were employed on various special duties, see Blochmann's translation of the Ain Akbari.

religious grant. Eight Ránis and eleven Khawáses (concubines of the highest rank) became satí after his death. He had eight sons: (1) Anúp Singh, (2) Kesrí Singh, (3) Padam Singh, (4) Mohan Singh, (5) Debí Singh, (6) Madan Singh, (7) Ajab Singh, and (8) Amar Singh.

Anúp Singh.

Though the date of Karan Singh's death is not specified in the proper place in the "Kiyánt," it appears from a subsequent casual remark that the year was Sambat 1726 (A. D. 1669).

Thákur Khushál Singh of Chúrú alone of the Bíkánír sardárs was present with the Rájá at his death; the rest had left him to wait upon his son, Anúp Singh, at Bíkánír. After Khushál Singh had performed the sacred duties of the funeral, and conveyed the Mahárájá's ashes to the Ganges, he returned to Bíkánír, where his presence caused much uneasiness among the time-servers who surrounded Anúp Singh.

The latter frankly acknowledged his devotion, saying: "You are indeed the true son of the late Mahárájá, I am only his son in name." Anúp Singh did not immediately succeed to the "gadí." For a time the Bíkánír mansab was conferred on no one. At length through, it is said, the exertions of some of the old Baniá officials, who went to Dehli and bribed the Wazír, the state was granted to Anúp Singh. But shortly afterwards it was capriciously transferred to Banmáli Dás, the apostate. Anúp Singh, however, went to Dehli and succeeded in recovering his state, which was attached to a mansab of Rs. 3,000. The territories at this time consisted of the following parganás, which, however, apparently do not include the territory around the city:—

(1) Sírśá, (2) Tosham, (3) Fatiábád, (4) Ratío, (5) Bhatnér, (6) Síwání, (7) Atkheri, (8) Siúran, (9) Mem, (10) Ahawo, (11) Malot, (12) Philodí, (13) Agroha, and (14) Bhitandá. For an account of most of these parganás, see Gazetteers of Hissár and Sírśá, where they are now chiefly situated, and the greater part of which they comprise.

Besides the above he held in the Dakhan the parganás of Sajawalpur, Nasro, and Rakháwat.

On obtaining the mansab Anúp Singh was sent to the Dakhan, where he had to contend with the Chief of Rájgarh.

Anúp Singh sent to the Dakhan. In the fight with the rebel it is remarkable that a Kotárí, i. e., an hereditary Baniá official, led the van, while another of the same class was the only person of note recorded as killed. One thákur, Kharak Singh of Bakharko, is mentioned as having distinguished himself. Anúp Singh likewise took a prominent part in the capture of Goleandá, and for his services was, according to the Kiyánt, made a Mahárájá.

After a short interval at home, during which he contracted two marriages, Anúp Singh was again sent to the Dakhan, this time to Adúní, a name still well known in Bíkánír as connected with the glory of its fighting-men. An important event in the Bíkánír State occurred whilst the Mahárájá was at Adúní. The Bhátí thákurs of Khárbará and Ráimálwálí rebelled, and a hereditary Baniá official, named Mukúnd Rái, volunteered to undertake their reduction. The Mahárájá provided him with letters to all the

Rebellion of Khárbará and Ráimálwálí Bhátis aided by Jobyás. was at Adúní. The Bhátí thákurs of Khárbará and Ráimálwálí rebelled, and a hereditary Baniá official, named Mukúnd Rái, volunteered to undertake their reduction. The Mahárájá provided him with letters to all the

officials in Bíkánír believed to have funds at command, and sent him to Bíkánír, where he succeeded in raising a force of four thousand men. One Bhátí, Bhág Chánd, a great grandson of Tejmál so famous in Rájá Rái Singh's time, supported the darbár. The Bhátís to the number of two thousand were assembled in the fort of Churaia. It was situated about one hundred miles north of Bíkánír, and the Rájpúts, who are fond of defining regions by some characteristic natural product, spoke of it as beyond the region of the "phog." It was in this locality that Rájá Rái Singh wished to erect a

Mukúnd Rái's expedition
against them.

fort, but was baffled by Tejmál Bhátí. The place was besieged by Mukúnd Rái's force, whereupon the Bhátís called in the aid of the Johyás, so frequently a thorn in the side of Bíkánír. The Johyás attempted to throw supplies into the fort but failed, and the Bhátí leaders then began to treat with Mukúnd Rái. They reminded Mukúnd Rái of Rájá Rái Singh's failure to establish a fort, and how Tejmál had said: "Where the phog grows the land is yours, but where the sáji and láí grow it is mine;" and they pointed out that the lands on the banks of the Hakro had often changed hands; Hamírde Dasodá had once held them, then the Johyás, afterwards one Jáí Singh, then for a time the Khinehí Rájpúts, after them the Kailan Rájpúts, and then the Bhátís; but Ráthors had never possessed them, and had no valid claim to them. Meanwhile the Bhátís in the fort were starving, and on Mukúnd Rái and his principal lieutenant, Amar Singh Sringot, swearing that they would be safe, the Bhátí leaders, Jagrúp Singh and Biháí Dás, came to discuss matters in the Ráthor camp. After a long debate the Bhátí "peshkash" to be paid to the Bíkánír darbár was fixed at a lákh, and it was promised that the ráj troops should be removed. During the negotiations Mukúnd Rái's enemies in Bíkánír sent word by letter to the Bhátís that Mukúnd Rái meditated treachery, and if the Bhátís could manage to kill him the writers would avert the displeasure of the Bíkánír darbár. Biháí Dás, however, did not accept the warning: he had exchanged "pagrís" with Mukúnd Rái, and he now showed him the letter. In five days Rs. 50,000 of the stipulated "peshkash" had been paid, and as Mukúnd Rái said he would get the rest excused, unbounded confidence dwelt in the minds of the thákurs. To diminish expenses the Bhátís sent away the Johyás and reduced their garrison to five hundred men. Mukúnd Rái and Amar Singh now saw that if their oaths were disregarded, the object of their desire could be obtained. Discussing the matter

Treacherous destruction of
the Bhátís.

the garrison, killed Jagrúp

Fort of Anúpgarh built.

together they decided that "loyal service must be sinless" ("síam kám nir dosh hai"). Accordingly they attacked the fort at midnight, surprised Singh and Beháí Dás, and took the fort. On its site in Sambat 1735 a larger fort was built named "Anúpgarh," which is now looked upon as one of the principal strongholds of Bíkánír. The Mahárájá at Adúní was greatly pleased with this success, and handsome rewards were conferred on Mukúnd Rái and Amar Singh. Bhág Chand Bhátí, mentioned above as loyal to the Darbár, received the grant of Khárbará, which estate is still held by his

Continued contests with the
Bhátís.

descendants. The immediate result of the grant was disastrous, for Khárbará was attacked by the son of the slaughtered Beháí Dás, supported by the Johyás, who took Khárbará and laid waste all the northern border. Whereupon the Thákur of Mahájan, whose estate adjoined Khárbará, represented that if Khárbará were given to him, he would extend the boundaries of Bíkánír to the banks of the Satlaj. He obtained the grant,

whereupon the son of the late grantee, Bhág Chand, attacked Khárbará, supported by the Johyás. The Mahájan thákur was killed, and his heir fell into the hands of the Johyás. As he was but a child they released him, and he subsequently avenged his father by slaying a number of Johyás in their own country; but when that took place Faríd Khán, leader of the attack on Khárbará, was dead, and all that the young thákur could do against him was to strike his tomb with his sword; the mark of the blow long remained, and it is said that from that date the Johyás did homage and paid taxes to Bíkánír, though often rebellious. Indeed, within a year or two the Johyá chief of Hissár attacked Sirsá held by the Thákur of Bukharko, who with others was killed, and for the time the parganá lost to Bíkánír. One Hyát Khán, Bhátí, who had charge of Bhatnér on the part of the darbár, joined the Johyás, and for a short season made himself independent in Bhatnér. It should be noticed that Hyát Khán's position at Bhatnér was due to Mahárájá Anúd Singh's suspicions of his own thákurs, whom he believed to be favorable to his brother, Padam Singh; and Padam Singh had disregarded his authority, and it was thought aspired to the "gadí."

Punishment of the Johyás,
the allies of the Bhátís.

Bhátís join the Johyás.

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Bhatnér for a time lost to the
darbár,

The Mahárájá was learned in Sanscrit and valued literature. When the Mahárájá's literary tastes Bráhmans were concealing their books and often destroying them from fear of the intolerant emperor, Anúp Singh bought a number, and they or their dust are still in the library of the Bíkánír fort. Two works, the "Anúp Raka" and the "Anúp Meglumálá," were written in Sanscrit in honor of the Mahárájá, who seems, by the villages he gave to Chárans and the mode in which they speak of him, to have almost revived the golden days of Rái Singh.

Banmálí Dás, before mentioned as an illegitimate son of Karan Singh and as having intrigued to obtain the mansab of Bíkánír, was still pressing his suit at Dehli, where he was on intimate terms with the Saiyad Hasan Ali, who, having acquired great influence over the emperor, obtained for Banmálí Dás half the Bíkánír mansab; so Banmálí Dás came to Bíkánír with three thousand men and encamped near the old fort of Bika. The Mahárájá entertained him handsomely, but Banmálí Dás, who, as before mentioned, had become a Musalmán, slaughtered goats and sheep near the temple of Lakhmí Nárain, and when remonstrated with declared he would kill cows there if he liked. He then sent for the accountants and demanded their ledgers in order that he might determine what villages to take. As they were unable to give up the ledgers, he kept them prisoners. However, a clever Ahír, named Ude Rám, volunteered to help the Mahárájá out of his difficulties. Going to Banmálí Dás he told him that he would not find out the good villages by keeping the accountants, but that he himself was ready to give him all the information he required; and on Banmálí Dás resolving to have his fort at Chingof, Ude Rám obtained from the Mahárájá an order (rúka) placing him in possession of Chingof and half the other towns and villages of Bíkánír. It so happened that the Mahárájá had married the daughter of a poor thákur named Lakhmí Dás Sonagrí, who having nothing to give in dowry had once told the Mahárájá that he was ready, as an equivalent, to perform any service which might be required. The Mahárájá now sent for him, and, reminding him of his promise,

Banmálí Dás, the traitor, gets
the grant of half Bíkánír.

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Banmálí Dás comes to Bíká-
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Settles at Chingof.

desired him to kill Banmálí Dás. The thákur protested against being required to shed the blood of a son of the late Mahárájá Karan Singh, and when pressed, stipulated that at least some one else should share the guilt.

Plot against the life of Banmálí Dás.

A Bíká was accordingly associated with him. The two went to Changói pretending to be outlaws (báhrotiás), and the Mahárájá sent messengers to Banmálí Dás begging him not to give them refuge, of which communication no notice was taken by Banmálí Dás. Lakhmí Dás told his intended victim that he had brought his daughter to be married to him, and Banmálí Dás, quite deceived, married a slave-girl who personated the thákur's daughter. The night of the marriage the girl put poison ("somal") into the bridegroom's cup, and so Banmálí Dás died. He had been accompanied to Bíkánir by a Nawáb, and to make matters square with this Nawáb, the shrewd Ahír Ude Rám was sent. The Nawáb at first threatened vengeance, for he said he well

He is murdered by Thákur Lakmí Dás.

knew how Banmálí Dás' death had been compassed; but a lákh of rupees changed his disposition, and he reported to the emperor that Banmálí Dás had died a natural death. No blame fell upon Anúp Singh, and thus, in the words of the "Kíyánt" writer, Banmálí Dás got his deserts (kíye ne púga)."

Lakhmí Dás and the Ahír Ude Rám rewarded.

Lakhmí Dás received in reward Bās and Rájpúrá, and Ude Ram Ahír's descendants are still servants of the darbár and a large village bears his name.

In Sambat 1755 Mahárájá Anúp Singh died at Adúní in the Dakhan.

Death of Mahárájá Anúp Singh in the Dakhan.

Two Ránís, three khawáss, seven pátrs, four sahelís, and three female attendants became satís.

Anúp Singh had four sons: Sarúp Singh, Síyán Singh, Rúdr Singh, and Anand Singh.

Before beginning the reign of Anúp Singh's successor, some farther account must be given of Anúp Singh's brother Padam Singh already often alluded to. He is *par excellence* the hero of Bíkánir, and occupies in the minds of the people, if we may

Anecdotes of Padam Singh.

compare small things with great, the same place which Richard the Lion-hearted holds or held on the minds of the people of England. To the present day his huge sword is reverently preserved, and at certain seasons "púja" is performed before it. Reckless courage, great personal strength, and extreme open-handedness were the characteristics on which Padam Singh's popularity rested, as will be seen by the following anecdotes, which, though greatly exaggerated, are doubtless founded on fact. During his father's life-time he was employed in the Dakhan, and fought at Aurangábád with his brother Mohan Singh. The latter possessed a pet deer, which one day the kotwál officials finding loose in the city tied up and the kotwál appropriated; so that when Mohan Singh's people claimed it, the kotwál declared it had been his for a long time. After an angry altercation Mohan Singh's servants went away, and reported the incident to their master, who was very angry. The next day both brothers went to the emperor's darbár, for the court was then at Aurangábád. Padam Singh had arrived before his brother, and after paying his respects in the darbár, had come out to lounge and smoke with his friends. When Mohan Singh came and entered the ante-room (deorí), he met the kotwál, accompanied by his brother-in-law. Mohan Singh complained to the kotwál of the treatment his servants had met with the preceding day, but the kotwál insolently replied that, as regards the deer, both he and his servants lied. A violent quarrel now began. The Bíkánir prince was drawing his sword when the kotwál and his brother-in-law both assaulted him and killed him before he could strike a blow. The uproar was heard on all sides, and Padam Singh left his "hukká" and went to see what had occurred. He found his brother lying with apparently a slight wound in his face, and he said to him: "What! you, a stout man, down from a wound like that!" Mohan Singh replied: "The mortal wound is in my back, and the murdering kotwál lives, though I die." Padam Singh drew his sword, grasped his shield, and hurried into the darbár where the kotwál had gone. The emperor retreated hastily to the palace; the nobles stood in consternation, and some ran away. Padam Singh rushed

cubit beyond them "as though a black devil had struck." Padam Singh then drew one of the two swords he carried and slew fifty-three of the enemy who surrounded him. His horse was disabled, but a follower gave him up his horse named "Patásá," and formerly a gift to him from Padam Singh. By this time Padam Singh had lost half his force, but he still fought on and killed one of Jádú Rái's generals; when again he lost his horse. Obtaining another, he slew eight more of the enemy, which now surrounded him on all sides. He was covered with wounds, as also was Satr Sál. At this juncture he desired the young Prince of Ratlám, who was by his side, to withdraw from the fight if possible. "You withdraw," was the reply of the prince. "What! am I Ját-suckled?" returned Padam Singh, thus showing that in that age Játs were thought meanly of, Súraímal not as yet having arisen.

Soon but few men remained with Padam Singh, who, perceiving that the "nishán" and "nagará" were in imminent danger of capture, charged with his few men, among whom, as though to belie Padam Singh's recent words, was a Ját who showed special gallantry. Dismounted, Padam Singh fought on foot, cutting in two all whom he struck. At length he fell senseless "like a wounded lion," and his surviving followers did what they could to save themselves. The victor, Jádú Rái, was in the deepest distress from the death of his brother Sanwant Rái, killed by Padam Singh, and clamoured to be confronted with his slayer. Search was made, and 200 "paundas" (the space between the hands stretched out to the right and left) from the funeral pile preparing for Sanwant Rái, Padam Singh was found sitting still alive, though partly stupefied by his wounds. He had made one or two balls (pind*) of blood and earth, and a stream of blood "like a branch of coral" flowed from his body. There was not a spot on it as large as a finger's point unwounded. His sword and shield had fallen from his hand, but a dagger was in his girdle. Jádú Rái, seeing his enemy, struck him a blow; and Padam Singh, roused by it, with a dying effort sprang up, seized Jádú Rái, dragged him from his horse, threw him on the ground, knelt on him, drove his dagger three times through his chest and back, and expired with the last thrust. Padam Singh, though dead, had done his work, for he had slain the two Dakhaní leaders, and their bands dispersed in consequence.

A "chhatrí" was built over the ashes of Padam Singh on the banks of the Taptí, and four of his wives died satí on receiving news of the death of their lord. The date of Padam Singh's death was Sambat 1739. Satr Sál of Ratlám escaped with his life, but he had received eighty-four wounds; he and others who had from twenty-seven to seventy wounds recovered.

The two brothers Kesrí Singh and Padam Singh each held mansabs from the Emperor Alamgir. Kesrí Singh's was of Rs. 2,500. He was killed in Kángará in Sambat 1727. His honors were probably earned in the great battle which placed Aurangzeb on the throne, for he then greatly distinguished himself. Padam Singh had a mansab of Rs. 2,000, and with it he held a grant of Etáwáh and Mainpúrí.

Sarúp Singh.

Sarúp Singh was born Sambat 1746, and succeeded to the Bíkánír "gadí"

Accession of Sarúp Singh.

his accession, his mother, a

Remains in the Dakhan.

principal opponents were

Zanána intrigues in Bíkánír.

of him persuaded the Rání, when she happened to be sick, that he had tried to poison her. She was consequently most anxious to destroy both him and

A Rání, the Rájá's mother, causes a leading thákur to be murdered by a eunuch, named Lallat.

the young Maharájá in the Dakhan.

Sambat 1755. He was with his father at Adúní when he died, and he remained in the Dakhan after Sesodiá princess, being in power at Bíkánír, where the officials were quarrelling. One Lallat, a "názir" or eunuch, was the Rání's right-hand man, and his some thákurs, amongst whom were the owners of Bhukarko and Jessáno. The last, Prithwí Ráj by name, was musáhib or general, and Lallat to get rid of him persuaded the Rání, when she happened to be sick, that he had tried to poison her. She was consequently most anxious to destroy both him and his friends, which was effected by the eunuch and Mukúnd Rái (the treacherous conqueror of the Bhátís), who induced Prithwí Ráj and his followers to come to the palace to hear letters read from

* "Pind" is used as offerings to ancestors.

They were made prisoners first and then murdered in cold blood—Lallat leaves the Rájá's mother and takes service with another ruler Rání, a Rájawat. which caused great indignation throughout the country. Lallat, the eunuch, was blamed by the Mahárájá, and seems to have lost his position with Anand Singh, for after the murder he is mentioned as being in the employ of a Rájawat dowager Rání, whose two sons, Suján Singh and Sesodiá Rání. For a short time after the murder he is mentioned as being murdered by the Anand Singh, were, she conceived, in danger of being murdered by the Sesodiá, as the latter feared one of them might supplant their half-brother the Mahárájá.

Sujan Singh.

Sukh Singh, son of Anup Singh, was born in Sambat 1747 (A.D. 1830), and succeeded to the "gadi" Sambat 1757 (A.D. 1840). He was employed in the Dakhan at the time of the Emperor Aurangzeb's death, immediately after which event Ajit Singh, Raja of Jodhpur, planned to visit Bikanir. The Bikanirs on the frontier were opposed towards Sukh Singh and began to march towards him. Karan Singh of Gopalpur, however, and others of Bikanir were stoutly loyal, and were consequently seized and sent to Ajit Singh; but they managed to communicate with their friends in Bikanir and to acquaint them with the plan of the Raja. Opposition to the Raja was not sufficient to prevent the occupation of the Bikanir forces, and the "an" (oath of fealty) of Ajit Singh was taken without protest, for Ramji, a blacksmith of the Bikanir cut down the Jodhpur banner, declaring that the Raja was no other there prevailed. Before the Raja could enter the five of them. Judging from the circumstances of this occupation would seem to have been the "Kirant" mentions that the Jodhpur Raja had sent Bukarkho and leader of the Bikanir forces, and that the butchers now dwell. Finally, Ajit Singh was sent to the which suffered much from the heat and was very ill, and great credit for his conduct, and when he returned to him, as a mark of his services.

In A. D. 1719, the year that Muhammad Sháh took his seat on the throne of Dehli—a year, it is stated, of great plenty—Maharájá Suján Singh returned to Bíkánír after ten years' service in the Dakhan; and although royal messengers (ahadís) came to summon him to Dehli, the weakness of the empire was now such that he did not think it necessary to obey, but in order not entirely to break with the emperor, he sent a force to serve him. Shortly after, Ajít Singh is said to have made an attempt to seize the person of Suján Singh when out hunting away from his fort; but a "Sripújí" or Jain priest being warned in a vision sent word to the Maharájá that the Jodhpúris were on him, and he had only just time to return to the fort when five hundred horse from Jodhpúr suddenly appeared. Their leader was one Díp Chand Bías, who professed to be the bearer of presents and compliments from Rájá Ajít Singh in connection with the recent birth of a son of Ajít Singh. Some time after, Suján Singh felt secure enough to absent himself for some weeks from Bíkánír in order to get married at Dungarpúr. On his way back he was invited to Udepúr by the Ráná, with whom he stayed for a month enjoying the sports of Mewar. His horse "Jambu díp" attracted much attention by its wonderful leaping powers, and when the Ráná admired it he presented it to him fully equipped.

Suján Singh goes to Dungarpúr to be married.

Quells an insurrection of the Bhattís and Johiyás.

In Sambat 1787, the Maharájá proceeded with a force to Nohar to punish the insurgent Bhattís and Johiyás. The Bhattís submitted, humbly presented the keys of the fort of Bhatner, and paid a "peshkash" of Rs. 20,000. Another insurrection about the same time was headed by Daulat Singh Kándhalot. Him the Maharájá had killed in some treacherous manner (chuk kar máriyo).

In Sambat 1790, after an interval of more than a quarter of a century, Jodhpúr again invaded Bíkánír. Rájá Abhai Singh then sat on the Jodhpúr "gadí," but the invading force, 15,000 strong, was headed by his bold brother Bakht Singh. Zoráwar Singh, eldest Kanwar or son of Sarúp Singh, was then at Nohar with 22,000 men. He marched to protect the capital, and in a battle at Taláo Najásar Bakht Singh was defeated. Abhai Singh, however, supported him with 80,000 men, who encamped near the city of Bíkánír; but they suffered so much from want of supplies and water that Abhai Singh sent Bakht Singh to the Ráná of Udepúr to beg him to assist in negotiating terms of peace. The Ráná accordingly sent mediators, and Abhai Singh, who was not now in a position to press any demand on Bíkánír, was glad to be permitted to retire unpursued. So hurried was the retreat that the pole of the Holí fire, which the Jodhpúris had planted as usual on the first of Phágan and which ought to remain undisturbed till the 15th of the month when it is burnt, was placed in a cart and carried to Nágor, where the two brothers held the Holí festival. This evidence of the straits to which the Jodhpúr host had been reduced afforded great pleasure at Bíkánír, and a satirical ballad commemorating the circumstance is on record.

Third invasion of Bíkánír by Jodhpúr.

After these events an ill-feeling arose between the Maharájá Kanwar Zoráwar Singh and his father, the Rájá, in consequence of the dislike of the Kanwar towards one Khawás Anand Rám. The Maharájá strove to humor his son, but the latter would hear of nothing less than the murder of Anand

Quarrel between Suján Singh and his son Zoráwar Singh.

Zoráwar Singh.

Zoráwar Singh sat on the Bíkánír "gadí" Mágh Budi 9; Sambat 1792 (A. D. 1735). He was born Mágh Budi 14, Sambat 1769. He began his rule by expelling some Jodhpúr troops who occupied "thánás" in Bíkánír territory on the border of the two states.

Accession of Zoráwar Singh.

Expels Jodhpúráis from Bíkánír territory.

After this the Mahárájá found it necessary to take the field in order to bring the state into order. Sangráam Singh, Thákur of Chúrú, being disaffected, was expelled and another put into his place, but on his going to Jodhpúr, the Mahárájá came to terms with him and restored his estate. As, however, Sangráam Singh went to Chúrú without coming first to do homage at Bíkánír the breach was re-opened, and Sangráam Singh again went to Jodhpúr with a considerable following.

In Sambat 1796 the Jodhpúr attacks on Bíkánír were renewed. Thákur Sangráam Singh of Chúrú had been enabled to obtain a force of 10,000 men, with which he entered Bíkánír territory. The Thákur of Ásoph approached, *viá* Philodí, with 15,000 men, but Bakht Singh had a quarrel with his brother Abbhái Singh, Rájá of Jodhpúr, and desired to ally himself with Bíkánír. Zoráwar Singh at first distrusted him and required a proof of his sincerity, whereupon Bakht Singh took Mertia from Jodhpúr. It was then agreed that Bakht Singh should attack Jodhpúr in the absence of his brother, who was with the army invading Bíkánír. A Bíkánír contingent of 8,000 men, under Bakhtáwar Singh Mehtar, joined Bakht Singh, and the Jodhpúr chief, intimidated by the aspect of affairs, came to terms with Bakht Singh, to whom he agreed to pay two lákhs. Mertia was restored to Abbhái Singh, and both the brothers then retired to their cities. Bakht Singh dismissed the Bíkánír contingent with all honor, and on its return the officers described Bakht Singh to their master as a man and something more (21 biswás).

At this period Bhatner was in the hands of the Johiyás from whom Bhím Singh, Thákur of Mahájan, received permission to take it. He was joined by Raotot and Bíká Thákurs, and a ráj official Mahta Raghúnáth Ratí accompanied the force. The Mahájan thákur in council with his coadjutors resolved to entice Málá, the Johiyá chief of Talwára who held Bhatner, to a conference and then treacherously to kill him. First of all matchlocks and daggers were sent to Bhatner in the name of a Seth as though for sale, and a company of Rájputís in disguise with them. The Johiyá was then invited to a feast, at which he was poisoned with "somal," together with the 70 sowárs who came with him. Having stabbed their victims to make the more sure of them, the Ráthors took their horses and rode to Bhatner, where, with the aid of the party and matchlocks, they killed Málá's sons and the rest of the garrison, and took possession of the fort, in which they found four lákhs of rupees and gold mohurs besides. This treasure the Mahájan thákur took possession of to the disgust of the ráj official and the other thákurs. At this period the Jodhpúr attack on Bíkánír already described took place, and the force was hastily summoned to Bíkánír. The Darbár afterwards employed Hassan Khán, Bhattí, to take Bhatner from Mahájan. He invested the fort, and got possession of two bastions, on which the Thákur of Mahájan buried a lách of gold mohurs and evacuated the fort; and thus having lost both the plunder and the stronghold, he joined Sangráam Singh of Chúrú and Lál Singh of Báhdarán,

Mahajan Thakur takes Bhatner from the Johiyás.

and they all united with Mahārājā Abhai Singh of Jodhpūr, who again invaded Bikanēr with a very large force. When he reached Deshnuk he worshipped at the temple of Karnjī and desired the Chārāns in charge to

Fifth invasion of Bikanēr by Jodhpūr.

address him in the style adopted towards the Mahārājā of Bikanēr, saying that it would be Karnjī's interest to assist him; but they refused. The city was not defended, and Abhai Singh gave up a portion of it to plunder for three watches (pabar) and about a lākh of "lāt" was taken. Rājā Abhai Singh's tent was pitched on the site of the old fort near the temple of Lakhmī Nāth. He had a battery planted at the Anūp Sāgar's chhātri, another in the east slope (sāran) of the Anūp Sāgar well, and a third at the

The Bikanēr Fort besieged. dwelling-place of the Dīnglī Swāmī. The Sūr Sāgar was occupied by the invaders, and the Bāhadrān thākūr had a battery and took up his quarters on the central "chabūtrā" of the Gīnānī tank. The guns of the fort were well served. Bīkās, Bīdāwats, and Rāotots formed the garrison, and Khushāl Singh, of Bukarkho, was the leading thākūr. The loss from the bombardment was considerable. One gun especially, called the "Shimbhūbān," placed on the present site of the artillery lines, did much mischief, and Kanwar Gaj Singh, whose post was opposite it, remarked on the skilfulness of the gunners and the desirability of destroying them. This was effected by a Parihār with a "Ramehangī" gun, which he asked to be allowed to use. Gaj Singh himself pointed a gun which struck the "Shimbhūbān" and made it unserviceable.

Karnjī now made it manifest that she had not deserted her own people. Two Parihārs, who had been sleeping on the Sūr Mandir in the fort, saw, when they rose one morning, a pure white kite (sānwī) on the balcony (bhāg) of the Sujān Singh Mahal, and feeling convinced that it was Karnjī, they went and told the Mahārājā, who came and saw the wonder. He addressed the kite in a couplet expressing welcome and confidence, to which, some time later, rejoined with another couplet on the anticipated emission of the fireworks. The Mahārājā besought the bird to fly on to a string (chūlī), and brought some sweetmeats (nāś bed). The bird complied and (having) it out of a silver vessel. It then flew off towards Deshnuk, leaving the Mahārājā re-assured by the sign.

Efforts were made to detach the Bāhadrān thākūr from Abhai Singh. The Mahārājā even visited him at his post at the ~~same~~ ^{new} fortification of Khushāl Singh, who upbraided him for running such a risk. The incident became known in the fort, where the ~~advice~~ ^{reproaches} of the Mahārājā and the reproaches of Khushāl Singh formed the burden of a song.

Bakht Singh of Nāgor now showed a ~~disposition~~ ^{desire} to visit Bikanēr, but he had to send twice before any notice was taken of his overtures. When Anand Rām was then accredited to Bikanēr, he was sent down and the although Bikanēr needed relief from the ~~same~~ ^{same} conditions in the fort. Bakht Singh told the Mahtā that he was in the service of the Mahārājā of Bikanēr body and goods (tan mān) and that he was ~~not~~ ^{not} to be ~~used~~ ^{used} by an agent of Bakht Singh. He then was ~~not~~ ^{not} to be ~~used~~ ^{used} by Bakht Singh than the Bikanēr ~~was~~ ^{was} to be ~~used~~ ^{used} by Bakht Singh. Bakht Singh had ~~not~~ ^{not} to be ~~used~~ ^{used} by Bakht Singh. Bakht Singh had promised his assistance, and ~~not~~ ^{not} to be ~~used~~ ^{used} by Bakht Singh. Lakhmī Nāthji could be ~~not~~ ^{not} to be ~~used~~ ^{used} by Bakht Singh. The Mahtā ~~not~~ ^{not} to be ~~used~~ ^{used} by Bakht Singh. you consent to give ~~not~~ ^{not} to be ~~used~~ ^{used} by Bakht Singh. to write a "kharānā" ~~not~~ ^{not} to be ~~used~~ ^{used} by Bakht Singh.

Khushál Singh, telling him he was on the point of marching and that they must "keep heart." At the same time a Bíkánír vakíl at Dehli sent word to Jaipúr that a re-assuring letter from the emperor had been sent to Bíkánír, informing the Mahárájá that even if he had lost the fort, Abhai Singh should be ousted from it as a "Bhút" by fire.

Twenty thousand Jaipúr troops, under Rájá Mal Khatri, joined Bakht Singh at Mertia, but the Bíkánír agent urged Jai Singh to take the field in person. The Mahárájá consulted his chief followers, some of whom deprecated interference; but Sheo Singh of Síkar, a man of great note, pointed out the folly of permitting Jodhpúr to annex Bíkánír, and thus increase in strength sufficiently to become a dangerous neighbour. Sheo Singh's argument prevailed, and the Mahárájá marched with his whole force. Abhai Singh on hearing that his territory was invaded sent to the Ráná of Udepúr for help. The Ráná recommended him to leave Bíkánír if Zoráwar Singh would consent to make him a humble salutation (naknaman). On this being proposed to Zoráwar Singh, he said: "Jai Singh will give my answer."

The Jaipúr force had not made many marches through Jodhpúr territory when news arrived that the siege of Bíkánír had been raised, and that Abhai Singh was pursued by Bíkánír troops. A commemorative couplet, says that the siege had lasted three months and five days. Abhai Singh's retreat was very hasty. He himself hurried on with 2,000 horse to Jodhpúr, which he feared would fall into the hands of Jai Singh. The policy of the latter, however, was to keep both states in *statu quo*, and when a council of war, ostensibly to determine the next step, was held, no business was done, and only banter and jests were exchanged. Amongst the distinguished persons present at this darbar are mentioned, besides Rájá Bakht Singh of Nágor, Ráo Rájá Diler Singh of Bundí, Rájá Indar Singh of Sheopúr in Gwálior, Amír Singh Sesodiá of Sháhpúr, Súraaj Mal Ját of Bhartpúr, Rájá Gopál of Karaulí, the Badouria Rájá, and Bahádur Singh of Rúpnagar in Kishangarh. Bakht Singh was much disappointed at the manifest intention to do nothing, and in his interest Mahtá Anand Rúp went round to Mahárájá Jai Singh, who remarked that Govind Deojí* had made them successful, and that he proposed to take hostages for the indemnity (fauj kharch) he should exact and go away. The Mahtá who had told Bakht Singh that Girdhárjái would grant the "desire of his heart," pointed out to the Mahárájá what efforts Bakht Singh had made in the matter, and hoped that he would obtain some reward. But Jai Singh was intent only on obtaining his "peshkash" which was fixed at 21 lákhs of rupees. Eleven lákhs of this were paid in jewels which had come to Jodhpúr as part of the dowry of Jai Singh's daughter, who was married to Abhai Singh. They were brought in a golden dish to Jai Singh, who, instead of showing annoyance, remarked: "Ah! they are Jodhpúr jewels now; take them." For the remaining ten lákhs hostages were given.

On the invitation of the Jaipúr chief, Zoráwar Singh came to Bana, in Jodhpúr, to meet his deliverer. At their interview Zoráwar Singh remarked that the aid just rendered crowned generations of friendly intercourse between the two states, and a minstrel repeated the following couplet:

"Abhai Ráj gripped Bíkánír as an elephant a "grah" (water animal),
Jai Singh heard the cry for help and like Harjái † gave aid."

* One of the protecting deities of Jaipúr.

† Or Govind Deojí. His temple at Jaipúr is in the palace garden north of the Tripoliá.

Jai Singh replied that obligation to act for Bikanir, for whose sister he had married, help in return, and Govind Deo had granted it.

After this the Jaipur chief lent aid to Zorawar Singh in putting down his own rebellious thakurs, and Sádul Singh, the famous Shekhawat, and Ráj Singh of Jhilai marched against the Sándasot accompanied by Mahtá Bakhtawar Singh. Sangram Singh of Churú and Lal Singh of Bahadrán were preparing to resist. The latter had ten guns given him by his recent patron Abhai Singh, which were taken from him when he came into collision with Sádul Singh at Bái, whence he fled to Bahadrán. There Sádul Singh followed him, and obtained his submission and engagement to pay a "peshkash" of a lách of rupees. The thakur was brought by Sádul Singh to Jaipur, where he was imprisoned, and peace was established in Bikanir.

Anand Rúp Mahtá for his diplomatic services received the title of "Gaí Bhúm-ká-Báhrú," and distinctions were conferred on Mahtá Bakhtawar Singh, recent commander of

On his pledge of

Murder of the Churú thakur.

Maharaja occupies Churú.

all the moveable property, and expelled all the Banirots (the clan of the Churú thakur) except those in ráj service. After sequestrating the estate for six months, it was bestowed on Dhirat Singh, a son of the murdered Sangram Singh. The "Kiyánt" contains an account of Bakht Singh's reconciliation with his brother Abhai Singh, their attack on Jaipur, and the battle of Gangáro. Tod apparently

Contest between Bakht Singh of Nagon and the Rájá of Jaipur.

had refused to aid his des

Mahtá Anand Rúp to urge

Singh had been hesitating

village Bassi not far from Pohkar, and he was burnt at the latter place. Jai Singh soon marched back to Jaipur having come to terms with the Jodhpur leaders, and having restored to Bakht Singh the elephant taken at Gangáro which carried his "thakur" (idol) and other valued articles. Soon after Zorawar Singh paid a second visit to Jai Singh, who came as far as the Chándpol gate of Jaipur to meet him. Zorawar Singh

Zorawar Singh visits Jaipur.

deprived of office. The mint (sikdásí), always alluded to as an important charge, also changed hands. But on the return of the Maharaja to Bikanir a Mahtá was again made diwán. The Bhattís and Johiyás were at this time troublesome and the Maharaja

Maharaja visits Karnál preparatory to an invasion of Hisar.

resolved if possible to take Hisar from these two tribes who held it, and who are called in the Kiyánt "Classes of Turks." As was the practice with the chiefs of Bikanir before entering on any great undertaking, the Maharaja first visited the shrine of Karnál, and leaving at Nohar the troops under Kanwar Gaj Singh and Shekhawat Náhar Singh

and Mahtá Bakhtáwar Singh he went to Bíkánír and sent his whole family on foot to Deshmuk. He himself followed them, and also walked from the border of the wood which surrounds the shrine. He visited the shrine accompanied by his Ránís united to him by knots in their scarves (Ghat jori). Four Chárans' wives also went with the party, to each of whom a necklace was given. Other presents were bestowed on persons attached to the shrine. Food was distributed and a rupee and a blanket given to each family in the village. A golden umbrella presented on this occasion to Karnáji is still to be seen above her image.

Advantage was taken of the return of a Rání from the Soram Ghát on the Ganges to establish an alliance with the Ráo Ahír of Rewarí, by which town the Rání's party passed. The Ráo was to attack Hásní while

Zoráwar Singh co-operated on the Bíkánír border. But disturbances in Bíkánír territory, and the attitude of Bakht Singh now hostile to his old ally, caused delays which irritated Ráo Gújar Mal who needed aid against the imperial troops. At length a force was sent under Bakhtáwar Singh, Mahtá, and Daulat Singh, Thákur of Báí, which marched towards Hásní while the Mahárájá occupied Hissár. At the same time another force acted against the Bhattís of Patíabád.

After the taking of Hissár the Mahárájá fell ill, and after continuing so for four days died at Anúppúrá in Bíkánír territory, not without suspicion of poison. Two Ránís, one

Death of Mahárájá, Zoráwar Singh.

Satís.

khawás (mistress of the first rank), eleven pátrs (mistresses of the second rank), five mánas (slave-girls), and, strange to say, one Bráhman, employed in the cooking establishment of a pátr, and two slave-girls of pátrs, all became satís. They were consumed with the corpse at Anúppúrá, all except the Ránís and a pátr, who were burnt with the Mahárájá's "pagri" at Bíkánír.

Thákur Khushál Singh and Mahtá Bakhtáwar Singh secured the fort and the city, for great anxiety was felt about the succession, the late Rájá having died childless. Two sons of his younger brother, Anand Singh, had taken the field, supported by Bakht Singh. They encamped at Ládno on the border and ravaged Bíkánír. Khushál Singh sent a messenger bearing as a token a certain ring (bití), by means of which the claimants were induced to come to a conference at Garbala, where they encamped under a "khejrá" tree which bore a fakír's flag. Gaj Singh, their elder brother, who was favored by Khushál Singh, encamped under another "khejrá" tree, where the village gods (Bhúmiás) were situated. Omens were then observed: they indicated that the lord of the land (Bhúmdhaní) was under the Bhúmiás' khejrá. Amar Singh, the other aspirant, however, would not give way; but Gaj Singh's merits were known to all the officials and influential persons, and Khushál Singh, addressing a speech to those with him, had little difficulty in persuading them to accept Gaj Singh as their future master. Gaj Singh was then secretly summoned to Bíkánír from the khejrá tree; but at the fort gate, when offered the "gadí" of Bíkánír, a curious condition was imposed upon him. The Thákur and Mahtá stipulated that they should not be called to account for the expenditure of stores and treasure during the siege of the Bíkánír fort by Abhai Singh. Gaj Singh, taking the Sáligrám in his hands, swore not to take them to task: all difficulty to his accession was thus removed, and Asádh Bud 14th, Sambat 1802, at the time of morning prayer (Mangal arati) Gaj Singh took his seat on the "gadí."

Thákur Khushál Singh of Bukarko and Mahtá Bakhtáwar Singh procure the election of Gaj Singh to the "gadí."

The "tilak" was placed on his forehead, the guns were fired, the "nobat" sounded, and the new Rájá proclaimed.

Amar Singh and his brother, the rival claimants at Garbala, heard the guns and their suspicions were aroused. They sent to

Anger of the other claimants. see if Gaj Singh was still under his "khejra" tree :

apparently he was, and fast asleep upon his bed. But soon it became known that a Bhárat named Sattidán was personating him, and then Amar Singh thought it time to mount and be off. Uttering threats he turned his horse's head towards Jodhpúr.

Gaj Singh.

Gaj Singh was born in Sambat 1780. His mother was a Shekháwat.

Accession of Gaj Singh.

He took his seat on the "gadi" Asádh Bud 14th, Sambat 1802 (A. D. 1745), and his first recorded

act was to show honor to Mahtá Bakhtáwar Singh, whom he caused to sit down before him.

Rájá Abhai Singh of Jodhpúr was at Ajmír when Gaj Singh obtained the "gadi." There the disappointed claimant

Intrigues of the discontented Bikanér nobles.

Amar Singh arrived and found other Bikanér malcontents in attendance—Bhím Singh of Mahá-

jan and Lal Singh of Bahádrán—who after the death of Sawái Jai Singh had been released from Jaipur. The three comforted one another with the reflection that Gaj Singh was but the nominee of Thákur Khushál Singh, and that the goddess Lakhmi Nath (joint patron with Karníj of Bikanér) would doubtless appoint Amar Singh.

A large force for the invasion of Bikanér was prepared by Abhai Singh, of which Raghnáth Champáwat, Anúp Singh

Seventh invasion of Bikanér from Jodhpúr.

Champáwat, Ratan Chánd, Bhandári, and "Modhí" Tíkam Dás were the leaders. The army was of

course accompanied by the three discontented sardárs, and after doing some mischief on its march encamped in the neighborhood of Bikanér. Bikanér troops, owing to the hostility of Jodhpúr, had been sometime kept ready for action, and were strong enough to meet the Jodhpúr invading force in the open field. But no decisive battle was fought, although for months they faced one another. At length Jodhpúr proposed a division of the territory as the only means of terminating the struggle. Gaj Singh in reply said : "We will not give up a needle's length of territory, and to-morrow sword in hand we

will further discuss the question of peace." Before going to battle Mahárájá Gaj Singh prayed to Karníj, the divine protectress of Bikanér, saying :

"O! mother, the rāj is your gift! Now, as token of your presence, cause a dry goat to shiver as it stands for sacrifice."* A goat shivered and the Mahárájá exclaimed : "I will fight; the sign has been given." The Bikanér

army was in three divisions (in) and about 20,000 strong. In the middle division, consisting of Bidáwats, Ráotots and Bíkás, the Mahárájá placed himself with a Bíká, a Bída, and a Ráotot beside him. The right division, consisting of Bhátís, Rúpáwats and Mandaláwats, was led by a thákur of Bái, Mahtá Bhím Singh, and a parohit, while on the left was Tárá Singh of Bái, Dhíraj Singh of Chúrú, and Mahtá Bakhtáwar Singh; with the Banirots Khushál Singh of Bukarkho and Daulat Singh of Bái,

* Water is, as a rule, thrown on the sacrificial goat as it stands before the image. It shivers, and then the blow is struck, as that is thought to be an indication of the Deity's presence and acceptance of the offering.

and Mahtá Raghúnáth Singh led the van, and in the rear was Pem Singh Bíká with the hazúrí sepoy's or Maharájá's guard. At a well called the "Sujándesar" a section of the Jodhpúr force, Udáwats and people of village Jíntha near Mertia, had erected an earthwork which the Bíkánír right wing assaulted and took. Bhandárí Ratan Chand seeing the reverse struck the ground with his hands "like a tiger in rage" and brought up all the force he could to retake the earthwork where the battle raged furiously, and the "dhádís" (professional singers) sang the "sindú" (battle song). Gaj Singh's horse (for he descended from his elephant) was shot through the head, and a ball grazed his shoulder, being turned aside by the hand of Karníjí. At this point 4,000 Bíkánír horse contended with 6,000 under the Bhandárí. The confusion was great. Amar Singh with a party attacked the Maharájá's elephant on which they thought him still seated. The maháwats on both sides were killed, and a Bíkánír thákur rushing to rescue his chief ran Amar Singh through the back with a spear. Bhím Singh of Mahájan, too, was dangerously wounded, and Rájá Gaj Singh had a second horse killed under him. He then mounted an elephant which Bhandárí Ratan Chand approached. Him Gaj Singh drawing a bow shot through the eye; but in spite of these wounds the Bhandárí, Amar Singh, and Bhím Singh managed to retreat.

Defeat of the Jodhpúrs. with their forces, which, having lost eight of their leaders and five hundred soldiers, gave way. When the Maharájá saw the Bhandárí making off, he shouted: "See, the rascal though wounded, escapes;" whereupon a thákur, Sarúp Singh of Jetpúr, galloped after him and ran him through the back. Then returning he made a bow to the Maharájá, who was much pleased. On the Bíkánír side only seventeen or

Bíkánír losses in the battle. eighteen persons of note were killed, amongst them a son of the late Mahtá Anand Rúp and a Musalmán kotwál. Amongst the wounded, who were numerous, was a Bráhmán Parihárs, and a Bhátí holding the hereditary office of "Faujdar." The Jodhpúr

The Jodhpúr greater. loss was double, and so complete was its defeat that it had to burn its tents and retire to Jodhpúr to the extreme vexation of Rájá Abhai Singh, who sent a force under another Bhandárí to threaten Bíkánír from Dídwáná. A poem attests this victory which took place in Sambat 1804.

As some of the Bidáwats were in insurrection, the Maharájá took advantage of his camp being at Chápar near Sujándesar to bring them to order. Some on a promise of safety were induced to come to their chief at Chápar, where three, Mohba Singh, Devi Singh, and Sangráam Singh, were treacherously murdered, the effect of which act was to produce peace throughout the land.

After these events Bíkánír troops, with the Maharájá at their head, marched to Sámbar to aid Bakht Singh, who was again engaged in a struggle with his brother Rájá Abhai Singh. Bakht Singh received him with

Gaj Singh aids Bakht Singh in Jodhpúr. much honor, coming two kos to meet him and presenting a nazar. When the Maharájá returned Bakht Singh's visit, he treated him as an equal, for he recognised him as the Rájá of Jodhpúr. Bakht Singh, as they sat

Bakht Singh's compliment. beside one another, remarked that when 1 is placed by 1 it makes not 2 but eleven (11), and it was wrong to suppose that the Maharájá's arrival merely doubled his strength. Abhai Singh, with his Marhatta ally, marched to attack his brother, but through the intervention of Jaipúr a reconciliation was effected and Gaj Singh returned to Bíkánír. It was reported

to him that his father Anand Singh was dying at Reni, but instead of going to see him, he preferred attacking the Bhátis of Bhikampúr who had misbehaved. On the intercession of one Kumbkaran Bhátí Bhikampúr was spared; but, as it refused to pay the "peshkash" imposed, Kumbkaran was employed to reduce it. He soon took Bhikampúr and slew the thákur, and the fort was put into the possession of the ráj officials. During this transaction the Mahárájá's father died in the absence of the Mahárájá, who reproached himself

for not going at once when told of his danger.

After "duadso" (feeding of Bráhmans on the 12th day of mourning) the Mahárájá marched to Reni. At this time, Sambat 1805, Bhím Singh, Thákur of Mahájan who had been for so long alienated from his chief, "Gokul Gaj," bestowed possession of his estate. croachments of certain Jaisalmír had attacked

Bhikampúr. On his way to its support news of the death at Ajmír of Rájá Abhai Singh arrived Asádh Punam 16th, Sambat 1805. Rám Singh, his successor, refused the nazar of his uncle Bakht Singh, because the latter held Nágor, and finding that Bakht Singh had no intention of evacuating it, Rám Singh marched a force against him, the Dúdávats of Mertia

being his chief supporters. On Bakht Singh's urgent application Gaj Singh brought 18,000 men to his aid; but Gaj Singh could not contend with Jodhpúr and Jaisalmír at once, and was compelled to withdraw his force from Bhikampúr, whereupon the Ráwal of Jaisalmír occupied it and killed Kumbkaran as he in

homage was touching the Ráwal's feet. Bhikampúr is now Jaisalmír territory.

In consequence of the absence of the Mahárájá, disturbances arose in Bikanír, and Tára Singh, brother of Gaj Singh, was sent to Reni to check Lál Singh of Bahádrán,

Saledi Singh. Although he Mahárájá still remained with Bakht Singh, who praised his staunchness in disregarding his own difficulties to serve a friend. A force mounted on camels was, however, at once sent off to Reni under Mahtá Maurúp and a son of the distinguished Khushál Singh. Except that Bakht Singh procured the murder of one of the chief Jodhpúr officers, the allies did little or nothing against Jodhpúr, and Isrí Singh, Rájá of Jaipúr, after a time interposed between the Jodhpúr chief and his uncle.

A Jaipúr force, under one Thákur Dalel Singh, marched into Jodhpúr, and Dalel Singh in conjunction with Mahta Bakhtáwar, the Bikanír agent with Bakht Singh negotiated terms of peace, by which it was decided that Bakht Singh should give up Jálór, which he occupied, and receive an equivalent in Ajmír, besides three lákhs as compensation

for money expended on the fortification of Jálór, which was not to be surrendered till the money was paid. Matters being thus pleasantly settled, Mahárájá Gaj Singh had leisure for agreeable conversation with the Jaipúr representative Dalel Singh and his ally Bakht Singh. The former on the Mahárájá questioning him related the circumstances of Sawái Jai Singh's rise and his connection with Ajít Singh of Jodhpúr, and then Bakht Singh detailed

Conversation between Gaj Singh and Bakht Singh.

how his family lost Jodhpúr, how it was recovered by his father Ajít Singh and how he himself was privy to the murder of his father in which crime his brother Abhai Singh was principal. Gaj Singh's comment on the narrative was: "Oh ! you are no villain ; you killed your father from love of your brother !"

On returning to his own territory Mahárájá Gaj Singh had no difficulty in expelling the Bahádrán party from Rení and recovering his brother's baggage ; while thus engaged, an urgent message from Bakht Singh arrived, begging that the Mahárájá would rejoin him at

The Bahádrán thákur checked by Gaj Singh on the latter's return to his territory.

once as the imperial "bakhshí" or commander-in-chief from Dehli had come to aid him, and there was also a powerful confederacy of thákurs united against Rám Singh.* The Mahárájá found the "Dhíráj" (Bakht Singh's Dehli title)

Gaj Singh has again to go to the support of Bakht Singh.

at Mertiá, near which at Suriya-bás Bakht Singh and his supporters fought their first battle with Isrí Singh of Jaipúr.

The fight was undecided, and there was shortly after another battle at Pípará, rather bloody but equally inconclusive. At this juncture Isrí Singh proposed to pair off with the Nawáb or Bakhshí aforesaid, whose connection with Bakht Singh was established when the former was on business at Jaipúr.

Accordingly, to the confusion of each party, they both marched off: Bakht Singh with Gaj Singh fell back on Nágor, and the latter returned to his own territory, whence he was again summoned by the Dhíráj on the death of Isrí Singh which deprived Rájá Rám of his chief ally.

The Márwár thákurs, particularly he of Áhú, urged Bakht Singh now to strike for the "gadí," as the Mertiás alone of the great Márwár houses supported the Rájá. At the

Again joins Bakht Singh.

Dúdásar tank near Mertiá a great battle was fought Mangsír Bud 9th, Sambat 1807, in which Rám Singh was defeated, notwithstanding the gallantry of the Mertiás. Sher Singh, their chief, after the manner of Rájput chivalry, had

Defeat of Ram Singh, Bakht Singh's opponent.

sent word to Bakht Singh of the time the attack would take place, telling him not to stick amongst his guns but to come and fight him in the open. Sher Singh fell in action together with many others of his devoted clan. A second battle proved no less unfortunate for Rám Singh, who had to retreat to Jodhpúr.

In the operations which followed, Bakht Singh out-manceuvred his antagonist, and in conjunction with Rájá Gaj Singh took Jodhpúr, which for four "pahars" was given over to plunder ; Asádh Súd 9th, Sambat 1808. The upper

Capture of Jodhpúr by Bakht Singh allied with Gaj Singh.

Graceful acknowledgment by Bakht Singh of the services of his ally.

fort held by Bhátis was also surrendered to Bakht Singh, who, as a graceful compliment, first placed Gaj Singh on the "gadí" before he finally occupied it himself, since he owed, he said, all to his ally.

* Rájá Rám Singh's mad habit of gratuitously insulting his followers is dwelt on by Colonel Tod. The only new insult mentioned in the Bikanír "kiyánt" is his remark on the sons of Champá coming into his presence : "Champá (the beasts) have grazed."

Gaj Singh then returned to Bikanir, and soon went to Jaisalmir to be married to a daughter of the Ráwal. His friend

Marriage of Gaj Singh at Jaisalmir. *His friend, the Ráwal, was a powerful chief, and his daughter was a beautiful girl.*

his son, came. For once I At Sudásar, some dist.

Details of the ceremonies, &c. Mahárájá, whom he presented with a gold and a silver cocoanut and two horses with gold trappings.

"tilak" (rice and grains, &c.) on the 10 in the former's "thálí" and gave

Then he put on the "kesar" (saffron-colored garment) and the "mor" (a bridegroom's head ornament), and went to be married during the last watch of the day. The Ráwal came to meet him, and they saluted without alighting from their elephants. "Sahelis" (per-
"kalas" at the fort gate into which the himself in the "khássa" (ornamental
"píthí" (a compound of perfume oil,

flour, &c.), and received Rs. 5. He was then carried to the upper palace, where he touched the "toran" and entered at the time of the return of the cattle from grazing (dusk).

The marriage ceremony then took place: the lady's name was Chánd Kaur, her father's Abhai Singh, Ráwal of Jaisalmir. Among those who came to congratulate the Mahárájá was an envoy of the Mián of Lattí (an Amír of Sindh). The "kiyánt" goes on to tell of the visits made by and paid to the Mahárájá, and of entertainments given by the Ráwal and others, but the account contains little beyond lists of formal presents and precedence. There seems to have been but one grand dinner (got), and at an entertainment in Bijai Singh's tents the guests were but one hundred. The Ráwal, however, distributed to the whole gathering uncooked food for four days and cooked for one. Before leaving Jaisalmir Gaj Singh caused some of his principal thákurs to marry Jaisalmir ladies, and he paid visits to the principal shrines. The chief is the "Thákur" in the fort, or image of Sri Krishna, the reputed ancestor of the Bhatí chief who claims to be the head of the Lunar race. The shrine of Keter Pál or Bhairújí is another of consequence. Gaj Singh on leaving Jaisalmir proceeded to Pokaran with Bijai Singh, accompanied by the agent of the Sindh Mián.

It is not necessary to detail the visits and entertainments exchanged before they all separated at Pokaran, or the civilities the Mahárájá met with from thákurs on his way back to Bikanir. When at Philodí he caused a Bhatí thákur to marry an illegitimate half-sister of Bakht Singh, a kind of enforced misalliance which in the present day so often estranges thákurs from their chiefs.

Gaj Singh compels a thákur to marry an illegitimate half-sister of Bakht Singh.

On the Mahárájá's return to Bikanir he dismissed the Mahtás from office, appointing in their place their rivals the Múndrás. Both are sections of the Mahesrí caste.

Mahtás supplanted in office by the Múndrás.

In Sambat 1809, aided by the Nawáb of Daulatpúrá who joined him by order of Bakht Singh, the Mahárájá destroyed the Sikar village of Seodrah which harbored plunderers.

Gaj Singh punishes a marauding Sikar village.

Soon afterwards he had again to enter Jodhpúr territory to assist his ally against Rám Singh, who had come to Ajmír with a Marhatta army. The invading force,

Gaj Singh goes to support Bakht Singh again.

however, retreated without fighting, and after doing homage to the Hindu shrine at Pokhar and to the Muhammadan at Ajmír Gaj Singh came home. The "nachrol" (wave offering) presents, &c., interchanged on the occasions of the two chiefs coming in contact are detailed in the *kiyánt*, but it can serve no useful purpose to specify them in full.

This year, Bhadon Búd 13th, Sambat 1809, Bakht Singh died to the great grief of Gaj Singh, who at once recognised his son Bijai Singh as his successor. The death was followed by a marriage between Gaj Singh's son and a Shekháwat lady, in arranging which the Mahtá figures, and perhaps in consequence of it recovered the office of *díwán* on payment to the Darbár of two lákhs of rupees. The *díwán's* pay was fixed at Rs. 14,000 a year and perquisites.

At this time one Sobhá Kumhár and Deví Súnár gave information regarding the existence of a copper mine near Bídásar, which laborers (*beldárs*) were sent to work, with, I believe, no great result; at least, the mine is now neglected.

The next incident recorded is the presentation to the Maharájá by Cháran Gopinath Gádan of a work called the "Grunth Ráj," for which he received Rs. 2,000 in cash, a female elephant, two horses, a "sirpáo" (suit of clothes), and a pearl necklace, considered the equivalent of a "lakh pusáo."

The revenue of the Puniá pargana (that of Rájgarh) is mentioned as yielding Rs. 55,000 at this period, Sambat 1809; and Hissár uncontrollable from Dehli was assigned to Bíkánír by the emperor and occupied by Mahtá Bakhtáwar Singh, who, however, was soon sent to Dehli to aid the emperor against the rebellious Wazír Mansúr Alí Khán. He was received with distinction in Kátik Sambat 1809 (1752), admitted to the presence,* and received for his master a mansab of Rs. 7,000, together with a magnificent "khillat."

A Bíkánír force goes to Dehli under Bakhtáwar Singh.

Title conferred on the rájá and on the mahtá.

The Maharájá received the title "Sri Ráj Rájeswar Maharájá Dhiráj Maharájá Siroman Gaj Singh," and this was engraved on the ráj seal. To the Maharájá's eldest son a mansab of Rs. 4,000 was granted, and Mahtá Bakhtáwar Singh was created a Ráo and received an appropriate khillat. Khillats were also bestowed upon the other Bíkánír officers. At Hissár, when the Maharájá came, a grand darbár

was held to receive the imperial gifts and honors in due form. An elephant with huge tusks is mentioned in the "*kiyánt*" as the most remarkable of the presents, and the sanad of the mansab is transcribed in full.

A Jodhpúr force of 50,000 was associated with that of Bíkánír at Hissár, and the rebellion of Mansúr Alí allied with the Ját Súraj Mal is stated to have been suppressed, though the Ráthor troops at Hissár, do not appear to have been actively engaged against them.

When at Hissár Gaj Singh was once more summoned to Jodhpúr to assist in resisting Rám Singh, who again had appeared with a Marhatta force. Gaj Singh

Gaj Singh goes again to the aid of his Marwar ally.

Marched at once, together with 4,000 of the Jodhpúr body-guard ("chokí nibes or khass"), which

* He presented 101 gold-mohurs on behalf of the Maharájá and 11 "on his own, and each sardár gave one."

Gaj Singh meets Bijai Singh,
the son of Bakht Singh.

note were with the Maharájá's
Dwarkání baniá were left behind,
ordered to join the Maharájá at
Nágor with a force from Bikanír. Gaj Singh pro-
ceeded to Mertiá, where at the suggestion of a

&c.) t
father
that I
territory. But Bijai besought him to wait till the danger to Jodhpúr from
Rám Singh's Marhatta host was overpast, promising that Hissár should be
re-occupied afterwards by their united forces. Accordingly Gaj Singh with-
drew his garrison and established it within present Bikanír limits, where it
took "peshkash" from the Suirán pargana of Hissár and destroyed the con-
tumacious Ját village of Mándlot. The Bikanír chief had remained six
months at Mertiá, during which the daughter of the Sirohi Ráo came (dolá)
to be married to him. At length the Marhatta host approached, the Mertiás
in the van. Gaj Singh, who had increased his force to the utmost (and
amongst his allies had Kámyáb Khán Káimkhání, ex-Nawáb of Fatabpúr in
Shekháwát) mustered but 40,000; Bijai Singh had 70,000 and their ally
Bahádur Singh, Chief of Kishangarh, had 5,000 total 115,000; while Rám

Great battle at Ganganara
and Chorasan; Rám Singh vic-
torious.

Singh's forces and allies were more than double
that number. The armies came into collision at
Gangarara, and after three attacks the invaders fell
back seven kos to village Chorásan. The Márwár

thákurs then urged Bijai Singh to force a general action; as success, they
thought, was certain.

Accordingly Asoj Súd 13 the battle was fought. "Who shall describe the

Bilúch, whom, however,

the post on the Hissar border, was attacked by a

Jodhpúr and Nagor besieged
by Rám Singh and the Mar-
hattas.

camped outside the besieging force. It is not

necessary to detail the "kiyánt's" account of the failure of the envoy's
negotiations, the murder of Appá Sáhib by Bijai Singh's assassins, the
slaughter of the Udepúr envoy by the Marhattas who suspected him of
having caused their leader's death: all this is to be found in Colonel Tod's
annals. At length Mádhó Singh, Rájá of Jaipúr, resolved to join Bikanír
and to assist Bijai Singh. Mahtá Bakhtáwar Singh was sent with the
Bikanír force, which joined the Jaipúr detachment at Didwáná. But there
they were kept in check by a body of Marhattas, and the siege was not
raised; it continued for fourteen months, when Bijai Singh was urged by his
followers

lines of

gh the
relief

Bijai Sing
aid from Bikanir or elsewhere.

thirty-six hours was at

and in
Kátik

Súd 4, Sambat 1811, the news reached Bíkánír and ample arrangements were at once made for the comfort and honorable reception of Bijai, who had come provided with nothing but cold food (*siráoní*). After the "peshwái" and the feasting, distribution of food to followers, and visits to temples, Cháran Gopináth, before mentioned as a literary character, was sent to Deshnuk to consult Karníjí with respect to Bijai Singh's prospects. His naïve prayer was as follows:—

"Mother! if thou wilt restore Jodhpúr to Bijai Singh, he will restore to thee those forty-two villages of "sásan" (religious grant) in Nágor which Bakht Singh, his father, confiscated, and he will lay the deed of grant at thy feet."

Having thus prayed, the Cháran observed an omen by means of grains of corn. The practice is to throw down a quantity promiscuously and then

Karníjí propitious.

to count them; if the number proves odd, the omen is propitious; if even, the contrary. On this occasion the mother manifested her favor through

The chiefs go to Jaipúr.

the grains (*akho*). The two chiefs then resolved to go to Jaipúr, and if possible, obtain aid from Rájá Mádhó Singh.

All the entertainments and civilities they met with on their way to Jaipúr, and the particulars of their reception, are recorded in the "kíyant," but are not worth detailing.

When they were visiting the Jaipúr chief in his palace, Rájá Gopál Singh, the famous chief of Karaulí, was announced. The Rájás advanced to meet him, and he was conducted to a seat in front of the other chiefs in

Mention of Gopál Singh, the famous chief of Karaulí.

order that he should not have to sit below any of them. Mádhó Singh then took all his guests to worship at Govind Deo's temple in a beautiful garden, where they saw

Entertainments at Jaipúr.

fountains play and afterwards there were elephant and buffalo fights. On another day Mádhó Singh exhibited a palace he was building; then the Bundí Rájá arrived at Jaipúr, and a son was born to Mádhó Singh, both of which events entailed visits, offering of presents, and postponement of the business which filled the Ráthor visitors with anxiety. Gaj Singh at length took an opportunity, while remarking on the splendor of their reception, of drawing attention to Bijai Singh's anxiety about his besieged fort. But the Jaipúr chief showed no disposition to discuss matters seriously, and the two suppliant Rájás at last lost patience and Mahtá Bhím Singh and others were sent to press for a decided answer as to whether Jaipúr would give aid or not. One Harihar, a Bengálí, and a prominent character at Jaipúr, replied

Mádhó Singh, Rájá of Jaipúr, indisposed to help Bijai Singh.

on behalf of Mahárájá Mádhó Singh, that two rupees would not cover the cost of a horse and man, that if he aided Bijai Singh he would have to fight the Dakhanís afterwards, and that his expenses would not be under a "karor," and this sum must be paid by Bijai Singh beforehand. On receiving this reply Gaj Singh and Bijai Singh resolved to waste no more time at Jaipúr, and they went to take leave of their host. After their reception Rájá Mádhó took Gaj Singh aside, and after dwelling upon the long friendship which had existed between the houses of Jaipúr and Bíkánír and his desire

Treachery of the Jaipúr chief.

to restore to Bíkánír the eighty-four villages of Philodí which Ajít Singh of Jodhpúr had annexed, proposed that Bijai Singh should be confined or killed. Gaj Singh replied that he could not play Bijai Singh false and held to his resolution, notwithstanding all that the Jaipúr chief could urge. Even when Mádhó Singh pressed him to stay at Jaipúr to arrange a marriage, Gaj Singh said he must

first see Bijai Singh safe across the boundary. The Jaipur chief, saying he must go and talk to Bijai Singh, then left Gaj Singh, who however sent two of his attendant thákurs (Pem Singh and Háthi Singh) to prevent treachery. It so happened that one of Bijai Singh's followers, the Thákur of Raiyan, was connected with the Nátháwat thákur of Jaipur, whose wife warned him of his master's danger in order that he might avoid being involved in it. The Raiyan thákur hurried to tell Bijai Singh, and reached him when in darbár with Mádhó Singh. The latter had just placed his "janeó" on his ear and risen, saying that he must go and make water, but at that moment the two Bikanír thákurs above-mentioned laid hands on his girdle and were about to remain seated, we have apprehensions. The Jaipur people were pleased to remain seated, when Mádhó Singh, at the suggestion of the two Bikanír thákurs, withdrew, joined Gaj Singh, and they both returned to their camp, Pem Singh and Háthi Singh, whom they declared they honored as their master. They readily obtained the forgiveness of Mádhó Singh, who permitted the two chiefs to depart on hostages being given for the performance of Gaj Singh's promise to return after seeing Bijai across the boundary. They went to Reni in Bikanír, where news arrived that the siege of Nágor had been abandoned on engagement for the payment of twenty lákhs being made. Jodhpúr was also restored, and Bijai Singh on returning to his capital sent, as promised, to the temple of Karnúji at Deshnak the sanads for the forty-two villages and on his way there ousted the Thákur of

Is baffled by the decision of two Bikanír thákurs.

and said: "Mahárájá, be pleased to remain seated, when Mádhó Singh, at the suggestion of the two Bikanír thákurs, withdrew, joined Gaj Singh, and they both returned to their camp, Pem Singh and Háthi Singh, whom they declared they honored as their master. They readily obtained the forgiveness of Mádhó Singh, who permitted the two chiefs to depart on hostages being given for the performance of Gaj Singh's promise to return after seeing Bijai across the boundary. They went to Reni in Bikanír, where news arrived that the siege of Nágor had been abandoned on engagement for the payment of twenty lákhs being made. Jodhpúr was also restored, and Bijai Singh on returning to his capital sent, as promised, to the temple of Karnúji at Deshnak the sanads for the forty-two villages and on his way there ousted the Thákur of

Siege of Nágor and Jodhpúr raised.

Karnúji's aid acknowledged.

resumed by his father, and a lákh and a quarter in cash besides.

Gaj Singh returned to Jaipur.

he Rajá's reaching Jaipur a Kanthriya* Bráhma brought the coconut of betrothal on the part of Fatah Kaur, the daughter of Rajá Jetsi Rajáwat of Kamba. The "kiránt" details at length the presents exchanged, the ratuities given to Bráhmans and servants, the offerings to temples, and other a "mor" or bridegroom's crown for Gaj Singh costing Rs. 20,000. The marriage took place Phágan Sud 6, Sambat 1312. Rajá Mádhó Singh himself offered the "chauri" or "mandhap" (space under the wedding canopy), and did the curtain. Offerings to temples, scattering of money among the le, banquets and fireworks, followed the ceremony as usual, and four days afterwards the bride's dowry was exhibited to Gaj Singh and his bride, who sat together before the "chauri," where all the jewels and garments, valued at Rs. 10,000, were placed. Then came a pig-hunt and the Holi festival, at which the two chiefs slung red gh made inquiries regarding the plan and construction of the city, and told that one Vidyádhara, a Bengáli, laid it out, and that it took four

Festivities.

* Kanthriya Bráhmans are the parobits of the Kachwáhs, as the Sinura Bráhmans are of the Sikthors, and Chobes the parobits of the Jádvas. amongst others, to the temple of Hachnyl, the "Kokleri" (clan god) of the Ráthors and Jamuna is the "Kokleri" of the Kachwáhs, and Anjani of the Sikthors. Jai níwás gardens and fountains particularly spoken of.

years to build. Vidyádhār received the title of "Biswa Karmá" (the name of the architect of the gods), a designation Gaj Singh declared deserved. Then came the Gangor festival (Chet Sud 3), and the two chiefs went together to the fair held on that occasion, and a series of usual entertainments followed.

On Jaith Sud 11 Gaj Singh contracted a second marriage: the lady was Phúl Kaur, daughter of the Thákur of Jhiláyá; Mádhó Singh again took part in the wedding. Before he left Jaipur the Mahárájá visited the temples of Sallá Devi at Amer and Gokálnáth, &c., received congratulations from the vakils of Surájmal, the famous Ját, and exchanged visits with Rájá Gopál of Karaulí.

On his way back to Bíkánír, which he reached in the middle of Asoj, the Mahárájá got a boundary dispute with the Shekháwats settled, and destroyed the village and wells of Sadán belonging to the chaudhrí of the Puniyá Játs as he had been plundering the ryots. When Gaj Singh entered the fort his sister performed the rite of "aratí."*

The year Gaj Singh was at Jaipur (Sambat 1812) was one of great famine, and the Mahárájá sent Mahtá Bhím Singh with two other officials to Bíkánír to arrange for a daily distribution of food (sadá bart); the city wall (shahr panáh) too was built this year, and must have employed many people; it altered the site of the main gate, which hitherto had been near the Bakhtáwar Ságar well. Another work of Gaj Singh's was the "Phúl Mahal" or flower palace at Bíkánír, which was built by a Jaipur architect (kárigar) sent for by the Mahárájá.

After the visit to Jaipur the Bidáwats, who up to that time had paid but a loose allegiance, began to serve Gaj Singh, and other refractory thákurs and the grandsons of the Johiyá Málá before-mentioned had to present "peshkash."

In Sambat 1813, Ráo Bakhtáwar Singh was supplanted in the díwángí by Mahtá Pirthí Singh, and a force under one of the Mahtás was sent against the Sikhs who were plundering in the Nohar pargana. Another force, assisted by Shekháwat Nawal Singh, the founder of Nawalgarh in Shekháwatí, was sent against Bahádrán, the thákur of which, Lál Singh, had to yield; but frightened by omens he refused to come to do homage, and all the force which could be mustered was led against him by the Mahárájá in person. The chief stand was made by one of Lál Singh's forts, Dungaráná, which was bombarded and then assaulted by the Darbár troops. It is worth noticing that the most prominent of the Bíkánír stormers

were a Mahtá of a baniá caste, a kayath or writer, and a eunuch, none of whom one would expect to find assaulting a fort. The Shekháwat allies seem to have fought well, and Nawal Singh brought to the Mahárájá the head of the Dungaráná thákur, whose people were nearly all killed. Large stores of grain were taken to another village, and Lál Singh at length submitted and was presented by Nawal Singh Shekháwat to the Mahárájá, whom he called his master and god and by whom he was forgiven.

Ráwatsar attacked. Ráwatsar was next attacked and a "peshkash" of Rs. 25,000 levied through Shekháwat Nawal Singh, who had now obtained

* A lotá with cotton tied round. It is waved round the head of a returned bridegroom by a female relation, who receives money in the lotá (Rs. 250 on this occasion).

great influence in Bikanir affairs, and by his instrumentality Rao Bakht Singh on payment of two Likh on account of embezzlement during his former term of office was restored to the diwani. But as at this time the Maharája paid him a visit of condolence, and in consideration of the valuable services of his deceased relative, remitted Rs. 50,000 of the fine and spoke kindly to him. The sale of the killadári for Rs. 4,000 is mentioned as having occurred in Sambat 1817.

Between Sambat 1840 and 1870 the fort of Nohar on the present Hissar border was built, for Hissar or part of it was at that time claimed as a part of the Bikanir territory. At that time Rao Bakhtwar Singh with the office of diwán took place. The Maharája placed the "tilak" on Bakhtwar Singh's forehead with his own hand, and remarked that his family was a loyal one. The "kiyánt" adds that Maharája Sarup Singh in Sambat 1744 had in like manner placed the "tilak" on the forehead of Balinar Singh's ancestor, and Maharája Sarup Singh in the Dakhnabad in Sambat 1766 given the "tiko" or "tilak" to Mahá Mukund Rai of that same family, the importance of which the kiyánt writer is interested in making the most of.

At this period, although the emperors were unable to make the personal attendance of chiefs, Bikanir did not throw off allegiance to Delhi, as appears from the fact of a fine having been imposed on the Maharája in 1766 by the Emperor.

From Jodhpur envoys came to ask for permission to demand the money and actually obtained Rs. 7,000. The Emperor on the latter's visiting Sirsa. A money demand was made on the Emperor. From Jodhpur envoys came to ask for permission to demand the money and actually obtained Rs. 7,000.

Money given to Jodhpur. In Sambat 1816 the Maharája at Bikanir imposed a tax on the Jodhpur territory of imposing a tax on the Jodhpur territory. In Sambat 1816 the Maharája at Bikanir imposed a tax on the Jodhpur territory of imposing a tax on the Jodhpur territory.

Tax imposed on Bikanir. In Sambat 1816 the Maharája at Bikanir imposed a tax on the Jodhpur territory of imposing a tax on the Jodhpur territory. In Sambat 1816 the Maharája at Bikanir imposed a tax on the Jodhpur territory of imposing a tax on the Jodhpur territory.

Gaj Singh goes to Marwar. In Sambat 1816 the Maharája at Bikanir imposed a tax on the Jodhpur territory of imposing a tax on the Jodhpur territory. In Sambat 1816 the Maharája at Bikanir imposed a tax on the Jodhpur territory of imposing a tax on the Jodhpur territory.

of Kinsar, to do homage. In Sambat 1816 the Maharája at Bikanir imposed a tax on the Jodhpur territory of imposing a tax on the Jodhpur territory. In Sambat 1816 the Maharája at Bikanir imposed a tax on the Jodhpur territory of imposing a tax on the Jodhpur territory.

division of Mahajan estate. In Sambat 1816 the Maharája at Bikanir imposed a tax on the Jodhpur territory of imposing a tax on the Jodhpur territory. In Sambat 1816 the Maharája at Bikanir imposed a tax on the Jodhpur territory of imposing a tax on the Jodhpur territory.

are the Maharája's. In Sambat 1816 the Maharája at Bikanir imposed a tax on the Jodhpur territory of imposing a tax on the Jodhpur territory. In Sambat 1816 the Maharája at Bikanir imposed a tax on the Jodhpur territory of imposing a tax on the Jodhpur territory.

exchange of turbans between the Mián's son and Ráj Singh, son of Gaj Singh. It appears that Gaj Singh and the Mián had previously exchanged turbans, as also had their respective fathers in Sambat 1798.

The Bhattís and Johiyás to the north were troublesome in 1816 and 1817

Bhattís and Johiyás aggressive in the north; they are checked by Bikanír troops, aided by a Jodhpúr and Lattí contingent.

Hassán Muhammad, a Bhatí leader, took Bhatner but soon yielded. One Dáúd seized Anúpgarh and the Mahárájá sent a force, accompanied by a contingent from Jodhpúr, against the aggressors. Mián Ghúlám of Lattí above-mentioned likewise gave aid.

Anúpgarh was soon recovered, and Maujgarh was also taken by assault. A Johiyá of rank, Hanyo by name, was taken prisoner and brought to Bikanír, where the Mahárájá treated him with distinction and gave him the Jáimalsar estate, but he was compelled to reside at Bikanír until some time after, when the Johiyás began to accept service.

In Sambat 1818 the Púgal Ráo for murdering his "kámдар" was ousted

Púgal and Ráwatsar thákurs punished for murder and robbery.

in favor of his son, who however had to pay "peshkash" for it, and in Sambat 1819 the Mahárájá took the field against the Ráwat of Ráwatsar, whom he compelled to restore the goods he had

plundered and to pay a "peshkash."

In Bhádon Sambat 1820 the Mabtá Bakhtáwar Singh was removed

Changes of officials.

from the dīwání, which on the Janam Ashtimí was conferred on Sahmal Chand, Bardíyá.

At this time it was discovered that the Dáúd Putras were building a town at Bullar (not far from Anúpgarh), and that one Ikhtiyár Khán of the same tribe had surprised Nohar Kot in Jaisalmír. Accordingly Sáh Múl Chand and the Thákur of Sándwa, Dhíraj Singh, were sent with 10,000 men to Anúpgarh, where the Dáúd Putras and Johiyás with them came to negotiate. The Bikanír party insisted on the Johiyás evacuating Bullar, which the latter held and which they begged they might be allowed to retain under "patta" or lease from the Bikanír darbár, and on condition that they paid "peshkash"

Bikanír forces contending with the Johiyás and Dáúd Putras meet with a reverse.

and did service; the discussion became warm, and at length the Johiyás withdrew and resolved to fight. The darbár force despising its foe, which was but 3,000 strong, was careless, and when early

the next morning the Johiyás fell upon them, they had to fly into the fort with the loss of their leader Dhíraj Singh and others, who fell fighting, besides some killed flying. Their camp was plundered, and the Johiyás resumed the negotiations, dwelling on the moderation of their former proposals which they renewed. Sáh Múl Chand presented a riding horse to the leading Johiyá, had an interview with him, and accepted his terms.

In Sambat 1821 the cocoanut of betrothal was sent on the part of

Gaj Singh's daughter betrothed to son of the Jaipur chief.

Gaj Singh's daughter to the son of Mádhó Singh of Jaipur. This year the Sringot thákurs and others were disorderly, and had only half submitted when the execution of a refugee murderer whom they had surrendered to the darbár excited their anger and they again rose. The Johiyás at Bullar, however, behaved better, for they this year sent a

Sringot thákurs resent the execution of a murderer.

Johiyás behave better.

nazar of Rs. 9,000 and begged and received forgiveness for what had occurred the year before.

In Sambat 1822, through the intervention of a Parihár and a purchase of offices by Ráo the Mahtá Ráo Bakhtáwar Singh obtained Bakhtáwar Singh and Mál dhwángí on payment of a lách of rupees, an Chand. unsuccessful Mál Chánd on presenting a naz Rs. 2,000 received instead the "mandí" or administration of the custod goods brought to the city market. This year the Mahárájá determined to a town in memory of his son Ráj Singh, who died, and the site of Rájgarh was fixed on by Singh himself, who visited the spot. The Rajpúts came to plunder in the neighbourhood. Rájgarh was fined Rs. 2,000 for harbouring them.

Site of Rájgarh determined.

Plunderers.

Bukarkho, and a thákur was fined Rs. 2,000 for harbouring them. About this time a messenger from Rájá Mádhó Singh of Jaipur brought news of the alliance at Pokhar between the Ját and Bijai Singh of Jodhpúr, and of Mádhó Singh's intention to fight them if they passed through his territory. At the same time word from Bijai Singh, who urged him to join the effect arrived. Gaj Singh replied to Bijai Singh, who urged him to join the alliance, that he was surprised at his having entered on so important a war without consulting him, his friend, and that he meant to act in concert with Mádhó Singh for once, but would nevertheless not neglect the interests of Bijai Singh.

Contest between Jaipur and the Ját allied with Jodhpúr.

Gaj Singh inclined to favor Jaipur.

In Sambat 1823 Gaj Singh was again at Chúrú (encamping near the Battle of Máondá, Sígro well), apparently on his way to Jaipur, where there news of the great battle between the Kachwáhás and Ját, and the defeat of the latter at Máondá, arrived, and Bijai Singh renewed his entreaties that Gaj Singh would join him. Mádhó Singh too repeated his, and sent a Bengálí, one Kishen Datt, with a present of Rs. 24,000 and some fighting buffaloes and deer to press the point. Gaj Singh, however, hesitated until Phágan 14th, when news of Mádhó Singh's death arrived, and then sending a re-assuring message to Jaipur, he set off for Jodhpúr. He visited his friend the Kíúsar thákur (whom he had reconciled with his chief) en route, and met Bijai Singh at Mertíá, but soon returned to Bikanír.

Death of the Jaipur chief.

Gaj Singh again in Jodhpúr.

Gaj Singh again in Jodhpúr.

In Sambat 1825 Kamr-ul-din Johirá was commissioned by the Mahárájá to retake Sirsá and Fatiábád. A "nagará" and "nishán" (kettle-drum and banner) in addition to the usual "saropáos" were conferred upon him in darbár, and with him was associated Mahtá Jet Rúp. The expedition was successful. The same year the young Rájá Pirthí Singh of Jaipur came to Gaj Singh's grand-daughter, Sardár Kaur. He went via Kishangarh, and where the Mahárájá is said to have arranged another marriage, and where the Mahárájá is said to have arranged him with great honor, advancing four paces to receive him. At Jaipur he likewise is stated to have met with much attention, the details of which I will omit. Apprehensions at Jaipur were entertained that the Jaipur arrangements were so good that the Jaipur people found to theirishment unlimited supplies in the villages they passed. Mahárájá

An expedition sent against Sirsá and Fatiábád.

Marriage of the Jaipur Rájá Pirthí Singh to a daughter of Gaj Singh.

Bikanír to be married to Gaj Singh's grand-daughter, Sardár Kaur. He went via Kishangarh, and where the Mahárájá is said to have arranged another marriage, and where the Mahárájá is said to have arranged him with great honor, advancing four paces to receive him. At Jaipur he likewise is stated to have met with much attention, the details of which I will omit. Apprehensions at Jaipur were entertained that the Jaipur arrangements were so good that the Jaipur people found to theirishment unlimited supplies in the villages they passed. Mahárájá

Singh came to Deví Ságar tank, a kos from Bikánír, to meet the party, which encamped at the Anúp Ságar tank. The principal chief thákur with the marriage party. Partáb Singh of Mácherí, the founder of the Alwar State, who had recently distinguished himself in the great battle of Máondá.

The importance attached to the most trivial incidents on these occasions is illustrated by the fact of the "kiyánt's" recording that on the customary visit to the temples, Pirthí Singh, who was a child of ten years old, fell asleep in the Mahárájá's lap and broke his pearl necklace. Gaj Singh, instructed by two Bráhmans, performed the usual marriage ceremony, and he himself composed the song (banrá) sung in honor of the bridegroom, which song is still sung in Bikánír.

The bride's dowry consisted of 1 elephant, 20 horses, 6 raths ornaments worth a lákh of rupees, and clothes in proportion. The whole cost of the marriage was four lákhs. As representing the family of the bride's mother, Nawal Singh Shekháwat gave wedding presents to the value of Rs. 50,000; Rs. 4,000 were presented by the Champáwats of Jodhpúr, and Rs. 2,500 by Kishangarh. Among the guests was Mián Ghulám of Lattí and Zoráwar Singh of Kíúsar, both of whom have been already mentioned. Chárans received from Gaj Singh a lákh of rupees (tíág), and Rs. 30,000 were distributed by Jaipúr. The bride unfortunately died shortly after the marriage, when Gaj Singh was at Náthdwára.

After the marriage Bijai Singh of Jodhpúr invited Gaj Singh to accompany him to Náthdwára, the famous temple of Sri Krishn.* The question of the pargana of Godwár taken by Jodhpúr from Mewár was then under discussion, and as the Ráná of Mewár expected to benefit by the mediation of Gaj Singh, he too urged him to come. After consulting Karníjí the Mahárájá set off to Náthdwára, where, anxious to influence the affairs of Mewár, he remained four months. With him were the chiefs of Jodhpúr and Kishangarh, and each of them presented Rs. 4,000 to the shrine. Whilst there Gaj Singh had many discussions on religion and history with the gosáin and Bijai Singh, whom he astonished by his learning. The gosáin related to him the origin of Bálba Acháraj, the founder of the sect, of which Náthdwára is the chief temple. Ráná Arsíjí from Udepúr joined the chiefs at Náthdwára. The Ráná begged Gaj Singh to help him to arrange his difficulties with his nobles and Bijai Singh. Gaj Singh did his best to get Bijai to act in concert with him, but Bijai did not wish the anarchy which then prevailed in Mewár to cease, as it strengthened his hold on Godwár and both the Ráná and the Kishangarh chief told Gaj Singh

that it was useless his incurring further trouble and expense by remaining at Náthdwára in hopes of prevailing with the Jodhpúr chief. Gaj Singh was convinced of the truth of this, but he resolved on a last effort to induce Bijai Singh to give up Godwár, and with that object he arranged to visit the temple with him, where the Ráná by previous agreement also came. Gaj Singh on meeting Bijai in the presence of the Ráná again urged him to restore Godwár, and when he failed the gosáin of the temple told Bijai that it was the command (ágyá)

* Though not mentioned in the "kiyánt," it appears from Tod that the occasion was the great "Anakuta" festival. For some remarks on the meeting of the Rájás and their offerings, vide Tod, Vol. I, page 547.

of the deity that he should comply. The Jodhpur chief thus pressed, turned to his followers and said: "Well, the Rānā must have your pargana;" who upon Zorāwar Singh of Kūsār, always forward, and perhaps perceiving that master wanted support, exclaimed: "Hear ye nobles of Mārwar, Godwār not Bijai Singh's to give; he is indeed lord of the Rāthors (pani Rāthorān-ka-dhani), but not of the land; that you must get from us, and we will die before we part with it, and you will die before you get it." This speech settled the matter and the chiefs parted. Gaj Singh now proposed to go home, but before leaving he did both to the Rānā and Bijai Singh for assistance in paying the tribute asked him for assistance in paying the tribute.

Gaj Singh gives aid both to Mewār and Mārwar.

(rozinā) due to the Marhattas, and Gaj Singh with a good turn. The former Rs. 10,000. Bijai Singh was embarrassed by the outlaw Thākūr of Riya who wasted the country, but whom Gaj Singh on pledging his safety, induced to come to his master. On the Mahārājā's farewell visit to the gosāin of Nāthdwārā, the latter fastened on his head a turban ("chfro"), and gave him a suit of clothes ("saropāo") blessed by him saying: "There is great reward in devotion ('bhagat bhāo'), and addressed him to be observant of the service of Vishnu, blessed him, and told him to give the Brāhmans of the temple the same amount of money ("dakhnā") which the Rāo of Kotah had given, and added that his blessing on Gaj Singh would have effect for generations. Gaj Singh after marrying a Sesodīā lady at Amet returned home accompanied by the turbulent Thākūr

Plunderers in Dikāulr. The Rāwatsar Thākūr, confined for plundering, had escaped and returned to his former ways. A darbār force under Mahātā Bakhtāwar Singh of 60 were put to the sword. The same force exacted peshkash from the Māldots of Baru.

In Sambat 1830 the Dhātīs again revolted but yielded to force, Hasan Bikanār. The Rāwatsar Thākūr, confined for plundering, had escaped and returned to his former ways. A darbār force under Mahātā Bakhtāwar Singh of 60 were put to the sword. The same force exacted peshkash from the Māldots of Baru.

Dhātīs chastised.

Khān paying Rs. 40,000 and engaging that half the rent of his lands should be annually sent to

In Sambat 1832 Rāj Singh, the Mahārājā's eldest surviving son, instigated by Rāo Mahātā Bakhtāwar Singh, rebelled, and for the last 12 years of his father's life gave much trouble. The Rāo had a difference with his sons in the opening ceremony ("pritishta") which was to follow the coronation of a public well which he had built. Her sons, much offended, induced Rāj Singh to insist on the Rāo's associating his wife with him at the ceremony, and this pressure Bakhtāwar Singh resented, so that he intrigued with Nawal Singh Shekhawat, a Bhatī "faujdar," a Chānu, who was the chief. He did not openly join Kanwar Rāj Singh, who was the Thākūr of Chūrā, Hari Singh. All of these soon abandoned him except Hari Singh, who accompanied the Kanwar to the Rāj Singh remained in security for five years.

occasions of this kind the benefactor's wife should be attended to, otherwise the act of charity loses much of its virtue.

In Sambat 1836 Ráo Bakhtáwar Singh died (probably he was poisoned), and was succeeded in office by Mahtá Sarúp Singh.

Death of Ráo Bakhtáwar Singh; Sarúp Singh, his successor. Sarúp Singh had an enemy in one Sánwant Singh

Mahtá sent secret reports of matters at Bíkánír to Ráj Singh, at Deshnuk. This reached the ears of Ráj Singh, who contradicted it, and thenceforth planned the destruction of Sánwant Singh. One evening the Kothári was riding on a camel from the palace to his home in the city accompanied by a Málí, one Bháni, when horsemen attacked him. He urged on the camel, but at the city gate a horseman brought down the camel with a sword-cut, and alighting killed both the Kothári and Málí.

Murder.

He then cut off the Kothári's head and, mounting behind a comrade,—for his own horse had galloped off to the darbár stable,—they returned to Deshnuk.

The Mahárájá thought Sánwant had met with his deserts, but he pitied the málí, and the "chhatrí" known as the "Sánwant Bháni" was built to their memory. In Sambat 1838 Kanwar Ráj Singh went to Jodhpúr, where he was well received by Bijai Singh, with whom however Gaj Singh took care to remain on the best of terms. The following is an instance of Ráj Singh's friendliness to Bijai Singh.

Friendliness of Ráj Singh to Bijai Singh. It will be remembered that in Suján Singh's time the Sanklá killádar of Bíkánír, the descendant of Nápa, the seer, had intrigued with Bakht Singh "Dhiráj," and planned to betray to him the Bíkánír fort. With

him had been leagued Gordhan Dás, parohit, who fled to Nágor and received two villages from Bakht Singh, and in Bijai Singh's time the command of the Nágor fort. He now proposed to betray Nágor and its 555 villages to Gaj Singh if his old offences were pardoned. His petition Gaj Singh sent to Bijai Singh, advising him to have nothing to do with such men; whereupon Bijai Singh sent for Gordhan Dás, taxed him with treachery, and on his denial produced his "arzi" to Gaj Singh. However, he spared his life in consideration of his services in Bakht Singh's time. In Sambat 1842 the jaleb kot was finished and the same year Ráj Singh returned to Bíkánír, Bijai Singh having made himself responsible for his safety. He

Return to Bíkánír of Ráj Singh. was attended by Jodhpur employés. Gaj Singh received him cordially, but induced his other sons, Sartán, Ajab, and Mokam, to seize their brother as he was coming up a passage (nál) from a temple, and he was then made a prisoner. The Jodhpúr attendants were violent and threatened to fight, but they received directions from Jodhpúr to

Ráj Singh induces his other sons to seize their brother Ráj Singh. return quietly, as the father was at liberty to do what he liked with the son. Ráj Singh at this time was very ill, and a physician (hákim) from Dehli was summoned to attend on him.

The hákim caused the kanwar to spit into a vessel of water, and when he saw that the phlegm sunk, he said he could do nothing for him, and returned immediately to Dehli.

The Mahárájá also fell ill soon after, and feeling his end approaching, he sent for Ráj Singh and told him that he had in anticipation of his own death been anxious for his return to Bíkánír. He then enjoined him not to punish his brothers for what had happened, and summoning all his officials, he made them over formally to Ráj Singh. Gaj Singh died Chet Sud 6, Sambat 1844 (A. D. 1788.)

Death of Gaj Singh.

Rāj Singh, after the usual interval of twelve days had elapsed, took

shoulder to the "khāssa," or ornamented litter, in which the corpse was carried but he was unable to go beyond the fort gate on account of his illness. The other sons took part in the rites at "Devī kund," where deceased brothers die to Jodhpur. Bikanēr Rājās are burnt. Rāj Singh distributed the usual "dakhnā" of one rupee a head to Brāhmins; but he refrained from shaving his moustaches, an omission which showed a want of respect for his father.

The new Rājā was very ill, and left affairs in the hands of his minister, Mansukh Neta. "His health got weaker and weaker, and the disease stronger and stronger;" and feeling his end drawing near, he told his brother Sūrat Singh, who not having taken part with his father against him, had not fled from Bikanēr with the "gadī," thus recognising him as his successor, or at least as the occupant of the "gadī," others, to exact for himself the respect due to the guardian of his son. Rāj Singh performed the funeral ceremonies, and it is remarkable that a man, one Sangrām Singh Mandlāwat, was burnt, that is, became "sato" with the Rājā's corpse. Rāj Singh left a son six years old, named Partāb Singh, who survived his father but a short time; and though the Kiyānt is silent on the subject, there is little doubt that he was murdered by his uncle Sūrat Singh.

Sūrat Singh.

Sūrat Singh, son of Gaj Singh.

Accession of Sūrat Singh. Sambat 1844 (A. D. 1787). He was born in was Phāl Kaur, and her father was Rāj Singh Rājāwat (Kachwāhā). The Kiyānt is silent regarding his proceedings for three years after his accession, but in Sambat 1847 he is mentioned as exacting Rs. 95,000 from the Thākūr of Jhārū, Rs. 20,000 from the Bhātī Thākūr of Rājpur, and as punishing the Jāetas, an Oswāl clan at Nohar, for treason.

In Sambat 1848 he made Partāb Mal, Bed, his "Kāmdār," and that year relations with Jodhpur and reconciliation with the Jodhpur Darbār, which had taken the part of Sūrat Singh's brothers, was effected, and congratulatory presents (tikō) were sent. An envoy from Jaipur came to Bikanēr, and amicable relations being established, a Bikanēr official was sent to pay compliments and settle boundary lines. In 1850 the Mahārājā founded Sūratgarh, near Sodāl. In this year the Bhātīs of Bhatnēr rose, and the Mahārājā marched against them with about 2,000 men, the leaders of whom were the Thākurs of Rāwātsar, a Sikh, a Pathān, and a Parihār. He entrenched himself in a "Dhāl Kot," or fort of brushwood and pressed by Bhātī Zābitā Khān with 7,000 men had to fall to secure supplies. The Bhātīs during this operation came to fall

movements by driving some thousands of buffaloes before them. Supplies and reinforcements having been obtained, the Mahārājā resolved to fight. A Deshnuk Cháran inspired by Karnījī prophesied victory, and having sacrificed one of the water-carrying buffaloes, the Ráthors engaged the Bhátis, whom they defeated with great loss. The Mahārājā fortified Dúmbkī, the place where the action had taken place, and called the stronghold Fatahgarh. It was, however, unable to resist the famous George

George Thomas.

Thomas of Hissár, who allied with the Bhátis and accompanied by the Thákurs of Bula and Magluna in Síkar took it. Soon after, however, it was recovered by a sudden assault led by Ráwat Bahádúr Singh and others, who effected an entrance and compelled the garrison to submit with grass in their mouths. Thánás were then established at Tibí (granted to Bíkánír by British Government for services in the mutinies) and another place.

In Sambat 1858 the darbár engaged in a war to obtain the chain of forts in the desert on the Multán and Delhí route, of which chain its own fort of Anúpgarh was one link. Maujgarh, on the present route between

War with Dáúdputras, and capture of forts.

Bíkánír and Bháwalpur, had been held by one Khudá Bakhsh Dáúdputra, who expelled from Maujgarh by his chief Báwal Khán, fled to the Mahārājā of Bíkánír, and asked for redress, promising that if restored, Bíkánír should be left in possession of the strongholds between Anúpgarh and Maujgarh, namely, Balar, Phúlro, Mírgarh, Jámgarh, and Márod (all marked in Stamford's map of India). A force of 25,000 men under Mahtá, Mangní, Rámjī, and others proceeded *via* Anúpgarh to the attack of Balar. The force was not, it would seem, accompanied by any thákurs of note. Balar was surrendered on Khudá Bakhsh's promise of sáfty to the garrison after a ten days' siege. It was re-named Siogarh and garrisoned. The force then passed on to Phúlro, which held out seven days. Thence (Chet Sud Sambat 1859) to Mírgarh, the siege of which lasted fifteen days, and was carried by assault on the sixteenth with a loss of 400 men. Márod was abandoned by the enemy before the Bíkánír force could reach it. Maujgarh was likewise vacated by the enemy and placed in the hands of Khudá Bakhsh. The army proceeded thence to the Sutlaj, and after plundering it marched upon Bháwalpur. By this time, however, Khudá Bakhsh had become reconciled with Báwal Khán, who agreed to leave him in possession of half the territory, and persuaded him to break his connection with the "land seizing Ráthors;" so the Bíkánír force was dismissed with two lákhs of rupees, partly in cash, and it returned to Bíkánír.

In Sambat 1859 the darbár secretly commissioned Rái Singh Tejsiot of village Menásar, and another Thákur, named Ajít Singh, to take by stratagem the fort of Khángarh on the Sindh border, which was reputed to contain

Khángarh on Sindh border taken.

great treasure. The Thákur of Adúní joined them, and the three with a body of 300 men left Bíkánír territory under the pretence of a quarrel with the darbár, and they began to make raids into Bíkánír from Márwár. From thence they suddenly went to Khángarh, where they encamped 1,000 paces from the fort, and gave out that they were on their way to the Sindh chief, to whom Khángarh belonged, and that they were the followers of a Márwár Ráthor of rank who was known to be on intimate terms with the chief. So the fort commandant furnished the party with supplies, and arranged an interview with Ajít Singh. Close to the fort gate were baniás' shops, where, at the time of the commandant's visit to the Bíkánír camp, fifty of the Bíkánír party went on pretence of making purchases.

The commandant sat in darbār with Ajit Singh; opium was handed round as usual, and sugar called for. At this signal the commandant and his people were set upon and killed, the fifty-men at the banias' shops rushed in to secure the fort gate, and were rapidly supported by Ajit Singh and the rest, whose horses stood ready saddled. The fort was rapidly secured, and a Bikaner official placed in command. However, no portion of the treasure which was said to be concealed under a tank in the fort, and which was believed to amount to 11,000 goldmohurs, was obtained by the darbār.

In Sambat 1861 a Bikaner force, 4,000 strong, under one Rānā Amar Chand, besieged Bhatner.

On Mangsir Bud 2nd it took possession of a tank of water close to the town, and made a fortified post, but an attempt to carry the fort by escalade failed. The fort was then closely invested, 500 cavalry, daily relieved, patrolled round it to prevent the entry of supplies, and the garrison was reduced to such straits that it had to eat crows. At length Zābitā Khān, Baisākh Bud 4, Sambat 1862, surrendered the fort on being permitted to retire from it with the garrison unmolested. The siege had thus lasted five months and two days. It was re-named Haudmāgarh, and to the present day all Bhātīs are prohibited from entering it. The successful commander, Amar Chand, received a pākī and was made minister of Bikaner.

In Sambat 1862 the darbār for the first time levied customs dues at Bidāwat subject to the levy of customs dues.

Bidāwat, whereupon several Bidāwat thākurs went to Jodhpur, and proposed to transfer their allegiance from Bikaner to Mārwar, as their present complaint just, and prepared to comply with their request for support. The Bikaner party maintained that the Bidāwats had no special rights, as Bida, though he first held Dronpur independently of Bika, lost it and only recovered it by the interposition of his brother, who thus obtained full sovereignty over it. Mahārājā Bhīm Singh when he began to meditate this wrong to Bikaner, the protected of Kārāsīl was taken ill and died of a tumour.

The Kiyānt then enters on the circumstances which led the Mahārājā of Bikaner to ally himself with Jaipur in support of the claims of Dhoonkal Singh to the Jodhpur "gadī," which Mān Singh held possession of. Mān Singh offered in exchange for Sūrat Singh's support eighty-four villages of Philodi on the Bikaner border which Mahārājā Ajit Singh had taken from Bikaner, but Jaipur guaranteed their restoration likewise, and the Jaipur alliance being preferred, a Bikaner force, 8,000 strong, occupied Philodi. Mahārājā Sūrat Singh then proceeded via Sikar to join Mahārājā Jagat Singh of Jaipur. I omit the detail of their meetings. The Jaipur force was 200,000 and the Bikaner 80,000. They marched together into Mārwar, and near Kuchāwan, after fruitless negotiations with Mān Singh, a battle was fought, in which Mān Singh was defeated, and with a few supporters fell back on Jodhpur, which was taken by the allies and plundered for twenty-four hours. Mān Singh held out in the fort, and the Bikaner troops planted a battery which played on it from the Gulāb Sāgar, on which side it was then undefended by a curtain (Jhalo). The remonstrance of a Kāns the fire of the battery was not directed upon the palace. The siege continued seven months. At length, on the safe duct of Sūrat Singh, Mān Singh sent his principal sardārs to treat for the

War regarding Dhoonkal Singh of Jodhpur.

Attack on the City of Jodhpur.

surrender of the fort, but as the sardárs would not agree to place the state under Jaipur during the minority of Dhonkal Singh, and as Súrat Singh refused to solve the difficulty by sanctioning the murder of the sardárs, nothing could be arranged, and the siege was abandoned by the chiefs of Jaipur and Bíkánír, who went home, leaving Jodhpur to settle its own quarrels. It is not necessary to transcribe from the Kiyánt the detail of the atrocities

Eighth invasion of Bíkánír from Jodhpur.

which followed, and which resulted in Bíkánír's abandoning the Márwár territory which it held, and the march into Bíkánír of 80,000 men under Mán Singh, Sambat 1865. A force from Sindh, too, joined the Jodhpur army, and a body of marauders, headed by a Musalmán, invaded Bíkánír from Shekháwatí. The invaders were not unopposed. In Philodí Parohit Giánjí gained a success, and by his skill and courage Amar Chand, the conqueror of Bhatnér, with some thákurs, checked the advance of the main Márwár army at the frontier; and then retreated leisurely on Bíkánír.

The subsequent siege of the Bíkánír fort was very feeble, the Jodhpur commander, Indráj, in possession of Gajner, was one of the sardárs whom Mahárájá Súrat Singh had refused to see murdered when they came to treat during the late siege of the Jodhpur fort, and feeling grateful to the Mahárájá, he maintained a correspondence with him. He was superseded for his apathy by one Kalián Mal, who in passing through Deshnuk insulted Karníjí, telling her to make haste and save Bíkánír. Consequently Kalián Mal before he had relieved Indráj was taken prisoner by the enterprising Amar Chand, together with a Deshnuk "Seth," Sadal Dada, of Deshnuk, who after a quarrel with the Bíkánír Darbár was taking his family and property to Jodhpur. Kalián Mal had to put grass in his mouth, but he was generously released by the Mahárájá, and returned disgraced to his master, who did not remove Indráj from his command. A proposal made by a thákur to call in Bhátís and Johiyás to drive off the Jodhpur army was rejected, and terms were made with Jodhpur by which Bíkánír surrendered the Philodí villages and the Dáúdputra forts taken in Sambat 1858-59, and paid an indemnity of Rs. 300,000. Whilst the Jodhpurís were before Bíkánír,

Passage of Mr. Elphinstone through Bíkánír, en route to Kábul.

Mr. Elphinstone, the British envoy on his way to Kábul, passed through Bíkánír. The "kiyánt" gives a list of his party, and mentions that he was treated with great deference by the Mahárájá, who, Mr. Elphinstone states, offered him the keys of the fort in token of his subordination to the British Government.

In Sambats 1866, 1867, 1869, and 1870, Amar Chand was prominent in punishing refractory thákurs. He realised a heavy fine on the Thákur of Saranbá, and his brother-in-law plundered Súrajgarh in Shekháwatí. He took

Services of Amar Chand.

prisoner Ratan Singh Bídawat of Menásar, who was strangled by order of the darbár. He killed all but one of a garrison of more than 300 Bhátís at Dhírdan near Bhatnér. He took prisoner after guaranteeing their safety Partáb Singh, who had been ousted from Bukarkho, Náhar Sing of Sídmukh, Por Singh of Bhádhrań,—all Thákurs of note; and notwithstanding a sacred promise to the contrary, the darbár put all to death at Bíkánír,—an act considered unjustifiable,—and the public condemnation

Murders.

of it was expressed and rendered permanent by a rhyme (Dohá). Amar Chand's services were much appreciated by Súrat Singh, who accepted an entertainment at Amar Chand's house, where there were sixty kinds of sweetmeat.

allied with Pindáris were renewed, and several took forcible possession of their estates. Amír Khán again entered the country, but a pestilence caused him to return to Shekháwatí, where he levied a lách of rupees from the Shekháwats.

In Chúrú were 600 gosáins in the darbár service, who agreed to give up the town to one of the rebel thákurs and a Pindári force, on promise of Rs. 4,000 and a village in free grant. The town was accordingly entered, but the Bíkánír officer, Megh Ráj, refused to surrender, and was killed in the market place, fighting bravely. The fort was bombarded and surrendered in four days, Kátík Súd 15, Sambat 1874.

The insurrection had become so serious that the Mahárájá resolved to ask for British aid, and accordingly he sent a vakíl, Aojí, Kasu to Delhi, who negotiated a treaty with the British Resident, Mr. Charles Metcalf. An incorrect translation of the treaty is given in the kiyánt, according to which it was particularly provided that the British Government was to have nothing to do with the "sardárs" or thákurs.

After the treaty had been concluded, British troops of the three arms entered Bíkánír under General Alner. They occupied Fatiábád and Híssár, and marched upon Sídmúkh, which held out for ten days. The European regiment with the force then returned to Híssár, and the native troops alone took Jessáno and Birkhálí. Dadrewá resisted for twelve days. Chúrú, approached *viá* Sírsálo and Balerogríjairí, was then attacked, and held out for a month. Sulkaniá and Nímbá were occupied by the British force, and Jeth Singh Bídáwat was ousted from Sújángarh. Báhádrán, which the Sikhs had retained, was, as before related, taken possession of by the English, who soon made over the fort to the darbár, but retained the

British troops enter Bíkánír and take many forts. entered Bíkánír under General Alner. They occupied Fatiábád and Híssár, and marched upon Sídmúkh, which held out for ten days. The European regiment with the force then returned to Híssár, and the native troops alone took Jessáno and Birkhálí. Dadrewá resisted for twelve days. Chúrú, approached *viá* Sírsálo and Balerogríjairí, was then attacked, and held out for a month. Sulkaniá and Nímbá were occupied by the British force, and Jeth Singh Bídáwat was ousted from Sújángarh. Báhádrán, which the Sikhs had retained, was, as before related, taken possession of by the English, who soon made over the fort to the darbár, but retained the pargana for four years until the expenses of the British force, which amounted to Rs. 75,525, were

paid. The forts taken by the British and made over to the Bíkánír darbár were twelve in all.

In Sambat 1877, the Mahárájá's eldest son Ratan Singh, his brother Motí Singh, the Ráwal of Jaisalmír, and his relation Mokam Singh, all married Mewár princesses at

Udepur. The details I omit.

In Sambat 1878, Jawánjí Maldot of Barú was killed resisting the darbár, and his estate confiscated.

In Sambat 1879 the Jaipur Mahárájá sent a thákur to ask in marriage a Bíkánír princess, and the opportunity was taken by Súrat Singh to intercede in behalf of Jellái and for those whom the murderer Shám Singh of Busáo had robbed.

A discussion at this time was going on regarding the villages of Tibí, which Bíkánír claimed as part of Bhatnér, but which the British Government had bestowed on old soldiers. Bíkánír argued that it had a fair claim to Sírsá and to Fatiábád, but waived this. Its right, however, to the Tibí villages was, it urged, undoubted. However, they were not given up to Bíkánír, and the supposed injustice of the decision is enlarged on in the kiyánt, and the subject repeatedly recurred to.*

* These villages were in part bestowed on Bíkánír in 1861, for services during the mutinies of 1857.

In Sambat 1881, the Thákur of Dadrewá and the Saledís established

Saledís and other marauders
on British border.

themselves at Báhal within British territory, and had to be ousted by a British force, which pursued the marauders, who took refuge in various Bikanír forts, eight of which were destroyed by the darbár.

In Sambat 1884, Abír Chand, as vakíl on behalf of the Mahárájá, was sent to Meerut to be present at Lord Amherst's Governor General's darbár. A great "nazar" from Bikanír was presented, and "khilát" received, the detail of which is given in full.

In January A. D. 1828, Mr. Edward Trevelyan was sent to settle the claims of Bikanír to the Tibí villages, and to forty villages adjoining Bahádrán, which is called the

Boundary cases.

Beniwál pargana, as belonging chiefly to Játs of that clan.

The decisions were unfavorable in both cases.

Mahárájá Súrát Singh's piety, as exhibited in his liberality to Bráhmans, is dwelt upon. "They came from all parts, for the Mahárájá's fame spread to all parts, even to the sea.

Mahárájá's piety.

The old memory of it is still new green and full, and will last for ages." He gave a canopy which cost Rs. 10,000 to the Peshawar shrine, and worship, fixing the 14th day of the month of Chet for the grand "pújá," and "pújá," and he conferred benefits on the descendants of Karníjl. "An Emperor could not attain to the Mahárájá's grandeur."

The Mahárájá's officials were Nand Lal, the store-keeper, and Sultán Chand,

The Mahárájá's c

Chand was fit to be paid lákhs to the

the vakíl with the Resident at Delhi. One Múl Chand and Zálum Chand Kochar, Acháraj Parsotam of the Ilazúris and Giánjí of the Parihárs (descendants of Belá) were in high favor. The judicial officers were Partáb Mal, Mahtá Bishan Singh, Abhai Singh, Hukam Chand, Lakhmí Chand.

Mahárájá Súrát Singh died Chet Súd 9, Sambat 1884. His eldest son, Ratan Singh, performed the funeral ceremonies.

Death of Súrát Singh.

Ratan Singh.

The kiyánt from this point becomes more tediously minute than before in its record of events, and I shall not attempt to

Accession of Ratan Singh.

Ratan Singh took his 5, Sambat 1895.

The "tilak" was, as usual, forehead by the head of the Godará Játs, and afterwards by the Thákurs of Mahájan, Ráwatsar, Bídásar, Bukarkho, Jessáno, Báí, and Gopálpurá in succession.

Placing the tilak.

Soon after the Mahárájá's accession, Bhátís from Jaisalmír carried off a

Boundary fights and dacoities.

number of the darbár's camels, and both states sent forces to their frontiers. Collisions occurred, in which Bikanír gained no advantage, and on one occasion nearly lost a Nagará,

In A. D. 1829, Mr. George Clerk came to settle in Shikharwati

Mr. George Clerk settles border cases.

affecting Jaipur, Márwár, and Bikanír. The Bikanír agents sent to him were Hindú Bhai (who afterwards attained to much power in the state), and one Hukam Chand.

Hindú Mal pleased Mr. Clerk, who induced the three states to engage in writing to destroy the forts of dacoits. Accordingly, several in Bikánir were destroyed.

Dacoits' forts destroyed.

The same year Mahájan was attacked, in consequence of the Thákur Bairí Sal's persisting in maintaining a body of plunderers consisting of Báorís, Johiyás, and others.

The Mahájan Thakur gives much trouble.

The Thákur fled to Tibí, and after three days his "Pardháns," Umráwats, whose origin is told, page , surrendered the fort and the Thákur's heir, Amar Singh (now Thákur of Mahájan), into the hands of the darbár. Soon after Bairí Sál himself submitted, having first stipulated that the Mahárájá should promise him pardon, and that the promise should be made at Deshnuk. The pardon was promised in the manner wished, but the Thákur had to pay a fine (peshkash) of Rs. 60,000, and pardon in his turn his servants, the Umráwats, who had surrendered the fort and had served the darbár. The Thákur and the Umráwats then went home, but Magh Sud 3, 1886, Bairí Sál summoned the principal Umráwats, and treacherously slew them to the number of twenty-four. He then fled, and a darbár force occupied Mahájan. I have particularised this event, as it still affects the relations of the darbár with Mahájan. Bairí Sal received aid from Jaisalmír, and allied himself with the Ráo of Púgal, the fort of which was provisioned to resist the darbár. The Resident at Delhi, with whom was Hindú Mal, sent chaprásís to warn the sardárs, but without effect. At the same time a Banirot allied with Saledís and others of Shekhá-

The Resident at Delhi warns the Thákurs.

watí was plundering to the east. The Bídáwats followed their example, and a separate body of Jaisalmírís, besides those with Bairí Sál, ravaged the state in the west.

The British Government seeing the state of affairs, ordered a force from Nasírábád to Bikánir, and the date of its marching was actually fixed. But meanwhile the Mahárájá in person attacked Púgal, which, after Bairí Sál had fled, surrendered; whereupon the British force was countermanded. Púgal was bestowed on another Bhátí named Sadúl Singh.

A British force detailed for duty in Bikánir, but does not march.

Soon after this, Partáb Singh of Bahádrán made a sudden attack on that fort, which was occupied by the darbár troops. It failed, and the assailants left their ladders behind; but a repetition of the occurrence has always been dreaded by the darbár.

Colonel Lockett's visit to Shekháwatí.

In Sambat 1877, Colonel Lockett's visit to Shekháwatí attracted attention, and a Bikánir agent was sent to him.

In Sambat 1888, village Alwáná was re-named after the heir to the "gadí" Maháráj Kanwar Sardár Singh, and a fort founded there. Dacoity continued as rife as ever, and the British Government pressed the darbár to exert itself. This year the King of Delhi sent a "Kharitá" to the Mahárájá.

Kharitá from King of Delhi. Honor paid to King's picture.

The King of Delhi's picture was placed on a cushion, and saluted by the Mahárájá, who then received a "khlát" from the King, consisting of horses, nagárás, &c., and the title of Narendro Sawái.

Hindú Mal made Maháráo. with the Resident at Delhi.

Immediately afterwards, the Mahárájá conferred the title of Maháráo on Hindú Mal, his agent

In Sambat 1889, the Thákurs of Dhundlod and Mandáwar in Shekháwát interceded with the Mahárájá for the rebel Bikanír Thákurs of Mahájan, Bídásar, and Chárwás, who came and did homage. They had to pay sixty, fifty, and forty thousand rupees "peshkash," respectively.

The same year the Mahárájá went to Haridwar to consign his father's ashes to the Ganges. On his return he, at Hissár, obtained the release of Partáb Singh of Bahádrán, who, since his attack on that fort, had been a prisoner at Hissár.

In Sambat 1890, Thákur Bhárat Singh of Gopálpurá and a Sikh Risáldár in the service of the darbár were killed in pursuing the Lotsar Thatháota and Bhojalái, Thákurs of Bikanír, who plundered the country from Márwár, and carried off prisoners. At this time raids from one state into the other were constant, and the loss of property great.

Partáb Singh of Bahádrán was again troublesome. He, with thousands of wild characters, seized village Chánní near Bahádrán, from whence he ravaged the whole border; more than a hundred villages were plundered. Sáládís and Bhattís joined in the raids or plundered independently. The darbár forces attacked Chánní, and failed to take it by assault. The Thákur, however, was starved out, and leaving his family at Chánní he was permitted to go into sanctuary at Deshnuk. Immediately afterwards, on the Kumbháná estate being sequestrated, the Thákur went into outlawry, and, aided by Sikhs, plundered in all directions.

General disorder.

In Sambat 1891, the Mahárájá, at the request of the Governor General's Agent, Colonel Alves, met him at Ratangarh to make arrangements for the tranquillity of the border, and it was arranged that Báhrótíás should be pardoned; that Rs. 22,000 a year should be contributed by Bikanír towards the expenses of the Shekháwátí brigade to be stationed at Jhunjá, in which a troop of a hundred Bídáwats were to be enrolled. Sangráam Singh of Chárwás was appointed Risáldár of the troop, and Anji of Bhojalái Jamáldár.

Baisákh Sud 13, Sambat 1892, through the mediation of Mr. Trevelyan and another officer sent to settle the Bikanír and the Jaisalmér boundary, the chiefs of the two states met in a friendly manner, and cordial relations between the two states were established. The same year the famous dacoit Dúngar Singh of Sikar, who had carried off the camels of a British force, was apprehended through Thákur Mal of Lotsar, and the Mahárájá who had promised the Thákur a village to capture Dúngar Singh received the thanks of the agent.

In Sambat 1893, after a grand inauguration (pratishta) of a monument (chhatrí) to his father at Deví Kund, and after repairing the chhatris of his ancestors there, the Mahárájá set off on a pilgrimage to Gyá with six thousand followers. A British officer accompanied him, and he met with much attention from the British authorities on his journey. At Banáras the Mahárájá made the circuit of the city, and gave away much, the merit thus acquired was (in the opinion of the Káshí writer,

Submission of Thákurs of Mahájan, Bídásar, and Chárwás.

Mahárájá's visit to Haridwar.

Loss in pursuit of plunderers.

Partab Singh of Bahádrán, a leading marauder.

General disorder.

Establishment of the Shekháwátí brigade.

Adjustment of Jaisalmér boundary.

Dúngar Singh of Sikar apprehended.

Chattris at Deví Kund.

Pilgrimage of Gyá.

the equivalent of an "ashumedha," or horse sacrifice. At Gyá the Maharájá Oath against killing infant daughters made his followers swear never to kill their infant daughters.

When returning home, he was induced to visit Ríwá, where his son Sardár Singh was being married. I give no details of this or of other marriages of this period, as enough has already been told of the ceremonials. In every case the author of the *Kiyánt* mentions whether the bride's father was liberal or not in the supplies provided for guests and in his gifts to bards ("tyág").

The Maharájá returned to Bíkánír *viá* Alwar, the Maharáo of which was anxious to establish a correspondence with Bíkánír, which was, however, declined as being a new thing. On arrival at Bíkánír, the Maharájá went to pay his respects to Karnjí at Thákurs reminded at Deshnuk Deshnuk, where he reminded his Rájput followers of their oath against infanticide. (sardárs) of their oath at Gyá not to kill their daughters, and warned them that confiscation of estate would be the penalty for breach of oath.

Thákurs continued to plunder. Lotsar seems to have been the place most notorious for dacoits, and Hukam Chand and Harnáth Singh Nánot of Mangrásar the most efficient officials employed in checking them. Major Foster's operations against the depredators are repeatedly mentioned.

In A. D. 1837, Mr. Thoresby was sent to re-investigate the claim to the Claim to villages of Sirsá villages in Sirsá; but the darbár derived no benefit from the decision.

In Sambat 1896, the Maharájá went on a pilgrimage to Pokhar, near Ajmír, where he had friendly intercourse with the Rájá of Búndí. He afterwards accepted an invitation to Udepúr, where there was much shooting and boating and feasting which it is not necessary to detail in full. The shooting was from a tower and at pig which came when called to be fed.

The Maharáná required the assistance of Hindú Mal, who was with the Maharájá and who seems to have had a reputation in Rájputáná, to arrange for him a visit to Gyá and afterwards to Bíkánír, where the Maharáná was to be married. Sardár Singh, the Maharáj Kanwár of Bíkánír, was married at Udepúr to a Mewár princess.

In Sambat 1896, a "Raj tilak tiko" (mission of congratulation) was sent to Maharájá Kharak Singh, who had taken his seat on the cushion of Láhor; and in Sambat 1897 Maharáná Sardár Singh of Udepúr visited Bíkánír, to be married to the Maharájá's daughter.

In Sambat 1898, a boundary dispute between Lohsna of Bíkánír and Khiyálí of Jaipúr was finally settled by Major Forster, who set up boundary pillars. The dispute had caused great trouble.

In Sambat 1899, the Maharájá went to Dehli to meet the Governor General. On his way he encamped at Rení, where he ordered "chhatris" to be erected in memory of Maharájá Anand Singh and Tára Singh. At Dehli the Maharájá was thanked by the Governor General for supplying two hundred camels for the Kábul expedition.

Visit to Governor General at Dehli.

In A. D. 1843, *Harī Singh Bidāwat* plundered so outrageously that the attention of Government was attracted, and the

Dacoits.

The same year there were

Trade route between *Sirā* and *Bhāwalpur*.

sarāis and *minārs* built along the route; and much pressure was exerted. The dues were, in consequence, reduced from about eight rupees a camel-load to eight annas. A cart-load was fixed at one rupee, and buffalo, bullock, mule, and pony-loads, at 2 per cent. on value. Unladen animals were to pay nothing. The Government was much pleased at the readiness of *Bikānīr* to comply, and *Hindū Mal* got great credit for his share in the matter.

In Sambat 1901 (A. D. 1844), the *darbār* received a *kharistā* from the Governor General's Agent regarding the infanticide occasioned by the expense of marriages, and in accordance with it *Bikānīr* *Chārāns* were forbidden to go to swell the host of beggars at marriages in other states, and regulations regarding expenditure at marriages were issued by the *darbār*, to the effect that expenditure was to be in proportion to income, and persons without land (*bhum*) were not to spend more than a hundred rupees, of which but ten rupees was to be in "*tyāg*" or gifts to *Chārāns*.

The *Bhāwalpur* people from *Phulrā* are mentioned as aggressing on *Bikānīr* in Sambat 1901, and the "*partishta*" or inauguration by the *Mahārājā* of the *Chandan Sāgar* and *Gaj Sāgar* wells are among the events noted.

In Sambat 1902, some noted dacoits, *Anji* of *Bhojōlāi* and *Harī Singh Bidāwat*, were imprisoned in *Bhatnēr*, the villages

Dacoits.

Condition of *Bhatnēr*.

rupees to enable him to carry *Mal*. The same year four hundred *Bhāwalpuris*, who had made a "*dhulkot*" at *Tataiā* in *Bikānīr*, were surrounded by *Dip Singh Ponwār*, and only escaped with their lives by putting grass in their mouths. Other aggressions on the part of *Bhāwalpur* took place.

In Sambat 1902, a boundary was settled with *Jodhpūr* near *Sajāngarh*; the villages concerned were *Tharde* of *Bikānīr* and *Kānpūr* of *Jodhpūr*; and an investigation into the *Bhāwalpur* and *Bikānīr* boundary dispute was begun by Captain Jackson and Mr. Cunningham. In this latter case *Bikānīr* said the boundary line ran by village

Dāndā; the *Bhāwalpur* party, that it ran by village *Sotar*. The outbreak of the first Sikh war interrupted the enquiry, and *Bikānīr* troops in conjunction with a force from *Sindh* and the *Shekhawātī* brigade marched towards *Ferozpur*. The *Bikānīr* troops did not cross the *Sutlaj*, but returned before the conclusion of the war to *Asabwāla*. On the re-establishment of peace, rewards were, on the recommendation of Captain Jackson, given by the *darbār* to the principal officers with the force. Amongst them there were few *Thākurs* of note; but the latter were represented by their "*Pardhāns*." I omit the list given in detail in the "*Kiyānt*." Two guns, fully equipped, were bestowed on *Bikānīr*

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Visit to Governor General at Dehli.

In A. D. 1843, Hari Singh Bidawat plundered so outrageously that the attention of Government was attracted, and the darbár offered a large-reward for his apprehension.

Dacoits.

The same year there were negotiations regarding the line of communication Trade route between Sirsa and between Bhawalpur and Sirsa. The British Government wished the transit dues to be reduced, and saráis and minárs built along the route; and much pressure was exerted. The dues were, in consequence, reduced from about eight rupees a camel-load to eight annas. A cart-load was fixed at one rupee, and buffalo, bullock, mule, and pony-loads, at 2 per cent. on value. Unladen animals were to pay nothing. The Government was much pleased at the readiness of Bikanír to comply, and Hindú Mal got great credit for his share in the matter.

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Infanticide restrictions placed on Chárans and on marriage expenditure.

The Bhawalpur people from Phulrá are mentioned as aggressing on Bikanír in Sambat 1901, and the "partishta" or inauguration by the Mahárájá of the Chandan Sagar and Gaj Sagar wells are among the events noted.

Bhawalpur aggression.

Partishta.

In Sambat 1902, some noted dacoits, Anji of Bhojólái and Hari Singh Bidawat, were imprisoned in Bhatnér, the villages of which at this time were much depopulated, and the "modhikháná" there (commissariat) mismanaged.

Dacoits.

Condition of Bhatnér.

Náth Mal, the Kamdár, required seven thousand rupees to enable him to carry on the administration. He was relieved by Hindú Mal. The same year four hundred Bhawalpuris, who had made a "dhulkot" at Tataiá in Bikanír, were surrounded by Díp Singh Ponwár, and only escaped with their lives by putting grass in their mouths. Other aggressions on the part of Bhawalpur took place.

In Sambat 1902, a boundary was settled with Jodhpúr near Sujángarh; the villages concerned were Tharde of Bikanír and Kánpúr of Jodhpúr; and an investigation into the Bhawalpur and Bikanír boundary dispute was begun by Captain Jackson and Mr. Cunningham. In this latter case Bikanír said the boundary line ran by village Dándá; the Bhawalpur party, that it ran by village Sotar. The outbreak of the first Sikh war interrupted the enquiry, and

The Bhawalpur boundary case.

Support given in first Sikh war. Bikanír troops in conjunction with a force from Sindh and the Shekhawátí brigade marched towards Ferozpur. The Bikanír troops did not cross the Sutlaj, but returned before the conclusion of the war to Asabwála. On the re-establishment of peace, rewards were, on the recommendation of Captain Jackson, given by the darbár to the principal officers with the force. Amongst them there were few Thákurs of note; but the latter were represented by their "Pardhans." I omit the list given in detail in the "Kiyánt." Two guns, fully equipped, were bestowed on Bikanír

by the British Government in recognition of its services. On the escape of the noted Shekhawat dacoit, Dungar Singh, from the Agra jail in A. D. 1847, the Governor General's Agent addressed the Bikanir darbar, requesting its aid in re-capturing Dungar Singh and his co-adjutors. An accusation against Hindú Mal, of being in league with Dungar Singh, made in a Dehli paper, caused the former so much uneasiness, that he went to Simla to complain of the false charge, and the "Kiyant" devotes many pages to the refutation of the charge and the detail of Hindú Mal's services. Meanwhile Dungar Singh was at liberty and plundering caravans. He and his ally Jawahir

Dungar Singh and party. Singh got a promise of twenty-five thousand rupees from Ramgarh Aggarwalas whom they took prisoners, and being pressed by Major Foster they entered Bikanir territory and made a push for the Bhati country beyond the city of Bikanir. Hukam Chand was in pursuit and captured some of the dacoits' party with horses and camels. A considerable portion of the ransom of the Ramgarh Aggarwalas was in bills on Bikanir, and when these were paid the money and messengers were caught by the darbar. But the principals escaped and subsequently plundered the Nasirabad treasury, after which Captain Shaw was

Capture by a British officer of sent after Jawahir Singh, who was known to have taken refuge in Bikanir. Captain Shaw, accompanied by Harnath Singh Narnot, surprised him in village Gharsisar which they surrounded; and Jawahir Singh was induced to surrender. Mukund Singh, the present excellent manager of Sikar, was also a "Bahrotia" and giving much trouble at this period, and the English newspapers accused the Maharaj Kanwar and the Bikanir darbar of collusion with him. However the "Kiyant" argues that no state could keep the dacoits out of its boundaries; thus, although the Rao Raja of Sikar was bitterly hostile to Mukund Singh, he and his followers occupied Ramgarh in that estate and held it for three "pahars" levying a contribution.*

Captain Shaw dissatisfied with the action of the darbar, sent through Hindú Mal "parwanas" and "rukkas" to the chief Bikanir Thakurs, demanding their assistance in the apprehension of dacoits.

Some of the Raj officials, however, eventually exerted themselves; thus Harnath Singh Narnot already mentioned more than once recovered property from the Sikar and Jodhpur banditti, and inflicted loss on them.

Some assistance obtained from Raj people.

The settlement of the Bikanir and Bhawalpur boundary was a very tedious affair; investigations continued for years, but a final decision was arrived at in A. D. 1849.

Settlement of Bhawalpur boundary.

The line ran westward from Anupgarh and Ballar. After the first Sikh war, the darbar, aided by the British officers on duty with the Bikanir troops, managed to re-open the question of the Sirsa and Bahadrán villages

Sirsa and Hissar case re-opened.

claimed by Bikanir; the final decision seems to have been given after Maharaja Ratan Singh's death. Bikanir did not gain its object. In Sambat 1906, the triple boundary point of Bhawalpur, Bikanir, and Jaisalmer.

determined by two officers near Band tibba, and thence the boundary line ran by Deoli and Seoli.

* The publication of these charges against Bikanir produced a great effect in the state, as is shown by the trouble taken to confute them.

During the time of Sardár Singh, that is, within a period of about twenty years, there were no less than eighteen changes of officials in the ministry. The dismissal of each minister (some of whom held office only a few days) being usually caused by his inability to comply with the pecuniary demands made by the darbár. The following is a list of the ministers with dates :—

A. D. 1852	...	Gúmán Singh Baid and Lachhí Rám Rakhecha.
" 1853	...	Lachhí Rám.
" 1854	...	Gúmán Singh.
" 1855	...	Pandit Dojainant, a Márhatta Bráhmín from Gwálior.
" 1856 to 1863	... }	Rám Lál Dwárkaní.
" 1864	..	Gúmán Singh Baid.
" 1865	...	Rám Lál.
" 1866	...	Mán Mal Rakhecha, second son of Lachhí Rám, the former Diwán.
" "	...	Sheo Lál Naeta for three months.
" 1867	...	Fatah Chand Surana for fifteen days.
" "	...	Parohit Gangá Rám of Khetrí.
" "	...	Shah Mal Kochár for eight months.
" 1862, 1868	...	Mán Mal for eight months.
" 1868	...	Sheo Lál Mohotá for fifteen days.
" "	...	Lakhmí Chand Naeta for eight months.
From June 1868 to August 1869	... }	Wiláyat Husen, an ex-Deputy Collector from British territory, who was succeeded by Pandit Manphúl, C. S. I.

It will be seen from the above that during the first two years of the present reign the ministry was alternately in the hands of Gúmán Singh Baid and Lachhí Rám Rakhecha, who were bitter rivals.

Rám Lál Dwárkaní, appointed in A. D. 1856, was a really good minister.

All classes speak of his period of office as a golden time, when nobles were treated with due consideration, when the complaints of the poor were listened to patiently, and if justice was not cheap to those who could pay for it, it was at least obtainable. He enjoyed the support of a powerful Rání, and had consequently much greater freedom of action than is usually possessed by Bíkánír ministers. But the Rání died in A. D. 1861, after which Rám Lál's enemies prevailed against him, and he died in disgrace, some say by violence.

In May 1868 an Assistant to the Governor General's Agent was located

in Bíkánír at Sújángarh, near the triple boundary of Jaipur, Márvár and Bíkánír. The immediate object of his appointment was to check dacoity, which was very rife on the borders of those states and in Shekháwátí, but he was also entrusted with the political charge of Bíkánír. The first officer who occupied the post was Captain Powlett. He failed to produce any improvement in the administration or procure the redress of grievances, and just before the arrival of Pandit Manphúl, the Bídawat, and Maháján Thákurs had risen to resist the extortion of the darbár. The Bídawats were, however, pacified; but immediately after the Pandit's arrival other Thákurs rose, chiefly Sringot Bíkás, and for many weeks the assistant and the Pandit were engaged

A Political Officer appointed to reside in Bíkánír territory.

Complications between Chief and Thákurs.

in negotiating between the Thákurs and the Chief. The Thákurs concerned were—

- (1) Amar Singh of Mahájan (Bikā).
- (2) Megh Singh of Jasíná.
- (3) Sheejí Singh of Bāi.
- (4) Ganpat Singh of Sidmākh.
- (5) Mán Singh of Kalisar.
- (6) Lachhman Singh of Bikkāli.
- (7) Khet Singh of Merháná.
- (8) Jawáhar Singh of Hardekar.
- (9) Sakat Singh of Kunwāri.
- (10) Jait Singh of Sain.
- (11) Takht Singh of Khárbara.

Their chief grievances were—

- 1st.—The seizure by the darbár of certain villages of their estates.
- 2nd.—Exactions made from them under the name of "Nazráná," &c.
- 3rd.—The collection direct from their villages of certain miscellaneous cesses.

The arrangement eventually determined on and agreed to by both parties, the Mahájan Thákur excepted, were:—1st all villages forming part of estates held under valid grants at the time of Mahárájá Sardár Singh's accession and subsequently resumed to be restored. The Mahárájá was to be at liberty to deal with his own grants as he liked.

2nd, the commutation money for each horse formerly furnished for Ráj service was fixed at Rs. 200 for ten years, after which the amount was to be re-considered by a "Pancháyat." This Rs. 200 was to include every thing except "Nazráná" on accession to an estate.

A full report on the matter will be found among the official records. On the affair being settled, Captain Powlett left Bikánir, and at the end of 1870 was relieved by Captain Burton, who has resided chiefly at the city of Bikánir ever since.

Mahárájá Sardár Singh died on the 16th May 1872; he was succeeded by Dungar Singh, the seventh in descent from Death of Mahárájá Sardár Singh, and accession of Dungar Singh. Mahárájá Gaj Singh (*vide* Genealogical tree). As he was a minor, Captain Burton was appointed president of the council established a few months before by Captain Bradford, who had been especially deputed to visit and report on Bikánir; but as the young chief attained his eighteenth year in September, he was in January 1873 invested with full power and the customary "Khilat" by Colonel Brooke, Governor General's Agent.

Captain Burton, supported by Pandit Manphúl, had taken the opportunity during his short tenure of authority to introduce reforms, a detail of which will be found in his report for 1872-73, and the results of which have yet to be seen.

PART II.

STATISTICAL ACCOUNT.

BÍKÁNÍR.—The Ráthor Rájput state of Bíkánír is situated between $27^{\circ} 30'$ and $29^{\circ} 55'$ latitude and $72^{\circ} 30'$ and $75^{\circ} 40'$ longitude. Its area* is about 23,500 square miles, and its estimated population about 300,000. It is bounded on the north by Bháwalpúr, a Mussalmán state, and by the Sirsá district of British territory, on the east by the Hissár district (British territory) and Jaipúr, on the south by Jodhpúr, and on the west by Jaisalmér.

GENERAL DESCRIPTION. Position.

When the treaty between Bíkánír and the British Government was signed in A. D. 1818, the boundaries of the state were ill defined. Disputes arose and were settled from time to time by British officers. The principal claims of Bíkánír were—

Boundaries.

1st.—To a number of villages said to be part of the Bhatner pargana of Bíkánír. The British district as a reward for

2nd.—To gana of Bíkánír

3rd.—To tracts of the desert on the Bháwalpúr border. The decision was generally favorable to the Bíkánír claims. There were also less important cases on the Jaipúr border, at Sujáungarh, on the Jodhpúr and on the Jaisalmér borders. More about these boundary cases will be found in Part I. and under "Bhatner."

The chief city of the state is Bíkánír, which is described elsewhere. Its latitude is $27^{\circ} 30'$ and longitude $73^{\circ} 30'$.

Chief town.

The southern and most of the north-eastern portions of the state are part of the vast sandy tract in which the north of Jaipúr are generally

Features.

as the Bágur. The north-west and part of the north-east corner adjoining Sirsá is the most fertile of the state, as in good years it is well flooded by the Son. At the triple border of Bíkánír, Jaipúr, and Márwár, there are no hills, plain. From the north-east part of the territory the plain is spersed with shifting sand-hills, the slopes of which are from the action of the wind, suggest the sand-dunes

* Deduced from the map of Rájputáná, compiled in the Survey of India.

Generally speaking, the villages are far apart, and though grass and jungle bushes often abound, the aspect of the country is dreary and desolate, except, as often happens in the cold weather, when a mirage places a lake in the horizon.

There are no streams whatever. In the rainy season a "nallah" sometimes flows from Shekháwátí over the eastern border, but is soon lost in the sands. The Kagar,

Rivers and irrigation.

called also the "Sotrá" or "Hakrá," once flowed through the northern part of the present Bíkánír territory; but it is now dry and wells are dug in its bed, where, it is said, the only sweet water in that region is to be found. In the rains, however, water sometimes flows in it for a few miles, and the Tibí pargana, which adjoins Sirsá and is east of Bhatner, is greatly benefited by it. Some water of the Western Jamna Canal occasionally enters the state west of Hissár.

There are two little fresh water lakelets formed by the drainage of the rocky country south-west of Bíkánír. Both lie on the route from Bíkánír to Jaisalmír. The first,

Lakes.

Gajner, about twenty miles from the capital, is perhaps the only pretty spot in the territory. The lake is not above a quarter of a mile long, and two or three hundred yards across, but the water is clear: on one side the margin is green and wooded, while on the other there is a palace and garden watered from the lake. In its neighborhood in favorable seasons a good deal of wheat and sarson is grown, the verdure and bright flowers of which are an intense relief to a visitor in the spring after the dreary aspect of the country he has passed through. Koláth, twelve miles farther on the Jaisalmír route, is a somewhat smaller lakelet. Being a place of sanctity, numerous neat bathing "gháts" have been built and fine "pípal" trees shade them. It, too, would afford a pleasing change to any one who has to reside long in Bíkánír. The lake of Chápar, in the Sujángarh district, is the principal source of salt in Bíkánír; it is about two miles wide by six miles long, but it is very shallow and almost dried up before the hot-weather begins. There is another salt lake about forty miles north-east of Bíkánír, but I am unable to describe it. The salt produced from both lakes is of a very inferior quality, valued at about half the price of the Sámbar salt. It is only eaten by the poor and used for curing skins and other antiseptic purposes. The yield at Chápar is, I believe, about ten thousand maunds annually.

Lime is abundant in many parts of the state, notably in the neighborhood of the city of Bíkánír, of Sujángarh, and other towns. Excellent red sandstone is quarried at

Mineral productions.

Khárá, thirty miles north-east of the city, and the same stone is found in smaller quantities west of Bíkánír. The Khárá quarries supply ornamental building materials for all works of importance in and about the city. Rougher stone, called "*rorá*," "*rajásháhi*," and "*bará*," for coarse work is quarried near the city. "*Multání mittí*," a well-known greasy clay used by natives as soap and in dyeing cloth, is quarried in large quantities about thirty miles south-west of the city not far from Koláth. Copper has been extracted from a hill near Bídásar, in the Sujángarh district, seventy miles east of the city; but I believe it never paid to work the mine. Further details will be found under "MINES AND QUARRIES."

Water in Bíkánír is found, notwithstanding the slight apparent difference in the level of the country, at very varying depths and of quality as unequal. Thus the city wells

Water. -

are more than three hundred feet deep, but the water of most is of excellent quality, while ten or twelve miles to the north and north-west water is found within twenty feet of the surface. But the drinkable stratum is often exhausted

in the hot-weather, and that below is injurious. At the village of Nokha, south of the city on the Mārwar border, Dr. Moore found a well four hundred feet deep. He makes the following remarks regarding it:—

"Water when drawn from this well was quite hot. No one seemed to have any clear idea when the well was made, and no one knew why that particular spot was fixed upon for sinking a well. In other places the one village well is generally in a hollow or depression between the sand hills, where it would be reasonable to expect water nearer the surface. But Nokha is on a flat site, rather elevated above the surrounding country, the ground hard, and not at all the locality where water would be sought for at that depth with the confident expectation of reward for the labor. It was stated that no one attempts to sink such wells now, probably because the number existing proves sufficient for the wants of the inhabitants, and not, as it would appear, from absence of workmen, for during our stay men were sent down to clear the bottom, so that a better supply of water might be obtained. The shaft being so narrow, the cleansing process is rather a tedious business: first a basket is let down, then a man; he fills the basket at the bottom of the well; he is then drawn up, and afterwards the basket with its contents; and so on till the well is cleaned out. The material brought up was sandy mud, having the usual earthy odour. The water allowed to clear was good, but hard from excess of lime."

Along the Jaipur border the water is generally of the best quality, and in some places famous for its salubrious properties; but for the most part throughout the state a newly dug well is as likely to produce bad as good water, and it sometimes is so bad as actually to kill, by excessive irritation of

I have added some further remarks of the different districts, especially on
Suj But the people of the country often depend a good deal upon collected rain water, for the sites of villages are almost always in a depression, and often where "kankar" or hard ground is on, or not far from, the surface, so that the drainage of the neighborhood is caught either in covered pits, called "kunds," or simple excavations. "Sar," which is the final syllable of so many Bikanir village names, implies a tank or depression.

There is no forest throughout the state, but south of the city, round Jobar and Deshnuk, there is much brushwood, in which the Darbar's horses and cattle range. In the neighborhood of Sujangarh, at village Lotsar, a few shisham trees grow spontaneously, but the common tree of the country is the *Acacia leucophloea* ("khejra"). It produces a long pod, called "sangri," which, though not equal to the babul as a food for cattle when the babul pod is green, is on the whole more valuable, as it is useful when dry. These pods, and also the leaves and even the bark of the "khejra," are eaten by the poor in times of famine.

The "khejra" wood is of a very inferior quality; insects attack it almost immediately after it is cut, and its boards become half dust in a few months. It is said though that if buried in dung or sunk in salt-water the wood becomes durable. In Rajputana the "khejra" has a certain position owing to its figuring in the history of Ram Chandra, at the festival. The best timber produced is that of a tree with a handsome lily-like flower which affords a passing pleasure to a traveller in the sandy tract during the month of March: it is not, how-

ever, very common. "Bábúl" (*Acacia arabica*) is seldom found, for it does not grow well in sand: *Salvadora oleoides* and *Acacia catechu* ("jhal" and "khair") more frequently. Plantations of *Zizyphus jujuba* (hair trees) are met with near Bikanír city, and a few trees will be found near all the towns; and sometimes a good deal of the fruit is produced.

Of bushes the "phog," a low, leafless shrub, the botanical name of which is, I believe, *Calligonum*, is the commonest and most useful. Its twigs and roots support the sides of wells where water is a few feet below the surface of the ground, and they supply material for building huts: green it affords food to camels, and its buds, called "lasson," are eaten with buttermilk and condiments by the poor in February and March. A peculiar attachment seems to be felt by Ráthors for this type of the vegetation of the sandy tract. I have known a Márwár thákur settled far from his native state sow it in sandy soil near his adopted home, and an anecdote, known to every Bikaníri, is told of a Bikanír noble who, when exiled to Kábul, discovered one day a single plant of the "phog" bush growing in the neighborhood of his place of confinement. He was much affected and embracing it exclaimed—

*Tu saindesí rukhrá ham pardesí log,
Mhane padshah láya thané kun láyū phog ?*

Plant of my native land, strangers are we,
The king brought me here but who brought you?*

The "sajjí" (*Salsola* ?), from which soda is produced, is an important plant in the desert, where many people are employed in the manufacture. It is said to grow chiefly on the hard, low ground where water has collected. The "karíl," a well-known jungle creeper, is met with and is useful as food. Other wild vegetables and fruits used as food are the "tumba," a sort of melon, the seeds of which are collected and pounded into a kind of flour, the "khimp" (*Crotolaria*), the stems of which are eaten, the "bánkri" or *Callitrops*, the káchri berry, a rough fruit containing masses of pips. The "ak" (*calotropis*), the fibre of which is the strongest known, is a common plant almost everywhere, and the "bair" (*Zizyphus*) bush, the most valuable of grazing shrubs, is plentiful in a few places.

Of grasses the "bharút" is generally the commonest in the southern half of the state, and since its seed (a sort of canary seed) is more eaten by the very poor than any other kind of grain, and it supplies fairly good fodder for cattle, it may be considered a very valuable production. But its prickly husks lame dogs, are "the torment of travellers," and add appreciably to the discomforts of a residence in Bikanír—a circumstance which in times past has been turned to account by Bikanír chiefs (*vide* History, page 34). Other grass grains are used for human food, such as those of the "dáman," "mákra," "ganthíl," and "phúler," the seed of which last is called "phúlish," and is only digestible when eaten with ghí or buttermilk.

The large grass used all over North India for making screens or "chiks" (*Rana, pula, sarkandá*), is common.

Bikanír abounds in the best cattle grasses. Of these "ganthíl," a low fine grass so called from its top knot (gánth), ranks first, both for the production of wool and ghí. It abounds more particularly in the latitude of the city; as also does "sewan," a rather tall and fine grass very good for sheep. "Kíú," the chief grass on the banks of the Chápar lake, is particularly good for cattle; it is also abundant in the north of the state. "Dáman," too,

* See also History, pages 13 and 36.

is very common in the north; it is said especially to promote cattle breeding: other good grasses are "karr," more common in Márwár, "narara," and "ganthia." Bharút is most abundant in the southern part of the state, and ranks after those just mentioned.

All Bíkánír may be said to be a pasture ground. To the north about Hánúmágarh (the old Bhatner) the grazing is famous, but after fair rains good grazing is everywhere to be found. The banks of the Chápar lake vie with the pastures of Bhatner, and there is a saying: "*Chápar lá chaupá Bhatner ná cháhwe*" (the cattle of Chápar love not Bhatner).

The people of Rájputáná sometimes divide the country into botanical zones, the limits of which are sufficiently defined to form rough political boundaries: thus the "lai" and the "sajji" mark the desert, the "bharút" grass the country south, the "karr" grass still farther south, and the "aonla" bush marks the fertile region of Mewár south of that (*vide* History, pages 13 and 36, and Tod, Vol. I, page 595, 2nd edition).

In the northern part of the state west of Anúgarh there is little cultivation, and the people depend chiefly on their cattle, which are watered at reservoirs called "tobas" and graze at large. Sindhis and others bring their cattle to this tract when grass is plentiful; but a clan of Pírzádás, or descendants of a Muhammadan saint, claim to be the lords of the region between Anúgarh, Púgal, and Marot, having obtained it in grant from the Emperor of Delhi. The robbers of the desert respected their persons and property as they would have respected no one else: the Bíkánír Darbár exacts no dues from them, and they themselves receive two seers of ghee from all who pasture their cattle in the waste (see Captain Jackson's report on Bíkánír and Bháwalpúr boundary). The Ráthas (Mussalmáns of Rájput extraction) of this region are spoken of as a pastoral tribe.

Pastoral people.

cultivation, and the people depend chiefly on their cattle, which are watered at reservoirs called

Wild animals.

No life may be taken near the temples of repute; and as they are always beside tanks, wild animals can drink unmolested. Wolves abound to the north of Bíkánír and do much mischief. The inhabitants when they kill them sometimes take their heads to Sirsá for the reward given by the British Government. Foxes are common and easily approached, and snakes are numerous. Rats are abundant and troublesome.

Partridges (but I believe only the brown kind) are very common in Bíkánír. The largest coveys are to be seen in and about the villages. The large bustard (*gúran*) is always to be found within a few miles of the city of Bíkánír, and is often met with elsewhere; as also are several kinds of grouse (*batbat*, &c.). Florican (*tilor*) are numerous in some places, and at Koláth, Gajner and the tanks of that region wild ducks are abundant in the cold-weather.

A complete account of the plants and animals of the desert and sandy tract is not in existence. It is to be hoped that some person with the requisite leisure and opportunity will prepare one, and also amplify Colonel Tod's general account, which however has reference more to the desert west of Bíkánír than to that within its limits.

A census of most of the parganas was taken at my request, but of the procedure adopted I am ignorant, and I prefer to

CENSUS AND POPULATION.

assume the number of houses as correctly recorded, and from them to calculate the probable population, rather than to accept the

reported figures referring to the latter. Allowing five souls to a house, the result is as follows:—

No.	Division.				Villages.	Houses.	Population.
1	Anúpgarh	...	...	...	37	594	2,970
2	Sardár Shahr	...	...	...	93	2,953	14,765
3	Suratgarh	...	...	...	28	1,973	9,865
4	Hánúmágarh	...	...	...	110	2,715	13,575
5	Tibí	...	...	...	42	1,936	9,680
6	Mahájan	...	...	...	69	1,104	5,520
7	Bahádrán	...	...	...	89	3,738	18,690
8	Chúrú	...	...	...	13	2,442	12,210
9	Rájgarh	...	...	...	157	5,391	26,955
10	Rení	...	...	...	129	3,970	19,850
11	Nohar	...	...	...	124	3,541	17,705
12	Sardárgarh	...	...	...	25	403	2,015
13	Pánchon	...	...	...	254	4,000	20,000
14	City	...	...	...	...	8,801	44,005
15	Sheksar	...	...	...	324	5,200	26,000
16	Sujágarh	...	...	...	210	8,259	41,295
17	Khálsá	...	...	...	17	272	1,360
18	Púgal	...	...	...	50	850	4,250
TOTAL					1,771	58,142	290,710

Ratágarh, which is held in grant, seems to have been omitted from this list. Altogether the population cannot be less than 300,000.

It is feared that even the number of villages in the above statement is not reliable, as the darbár has reported that there are 1,797 in the whole state. In A. D. 1870 there are said to have been 1,814. It is so common in Bikanér for villages to be abandoned and repopulated that one can never be certain of the precise existing number. The most numerous castes are—

CASTES.	Ját, numbering about	...	50,000; all agriculturists.
	Banías	...	30,000; some cultivate the soil.
	Rájpúts	...	12,000; three-fourths cultivators.
	Brahmans	...	20,000; mostly cultivators.

The races and castes exclusive of the above, arranged according to their numerical importance in the city, are as follow; nearly all till the land more or less:—

Chamár (leather-dressers and village drudges).
 Kumhárs (potters).
 Khátís (carpenters).
 Káim Kháni (Musalmáns of Rájput extraction).
 Hajjám (barbers).
 Ahiri or Tohri (low-caste people).
 Dhánaks (ditto).
 Musalmáns (Saiyads and others).
 Ráth (Musalmáns of Rájput extraction).
 Zargars (goldsmiths).
 Bairágís (religious characters, usually Vishnu worshipper).
 Málís (gardener class).
 Dhobí (washermen).
 Gosáin (religious characters).
 Báorí (a low thieving caste, often employed as watchmen).

Chispá (cloth printers).
 Swámí (devotees of Mahádeo).
 Khatris (meat-eating Banias).
 Fakirs.
 Kassábs (butchers).
 Halál Khors (sweepers).
 Dákoṭs (professional beggars).
 Raigars } (Leather-workers).
 Khatfs }
 Dammánis (Musalmán kettledrum-beaters).
 Mochfs (shoemakers).
 Telis (oilmen).
 Gújars (a well-known caste).
 Bisátis (pedlars).
 Mísnás (a well-known caste).
 Rangrez (dyers).
 Chárans (a caste of minstrels of Rájput extraction held in high estimation and exercising much influence, though less now than formerly) see "OFFICIAL CLASSES."
 Kaláls (spirit-sellers).
 Lakherá (workers in lac).
 Ahírs (a great and well-known caste).
 Darz (tailors).
 Tarag.
 Lohár (iron-workers).
 Chundápur (lime-makers).
 Maimár masons).
 Sewak (temple servants).
 Sepoys.
 Ráfindá (weavers).
 Sakká (water-carriers).
 Níáriá (sifters of ashes obtained from gold and silver smiths).
 Bhagat (devotees).
 Sikligar (tin-workers).
 Dharbúnjá (cooks).
 Káyath (writer caste).
 Khojás.
 Kunjrá (greengrocers).
 Táshá Nawáz (musicians).
 Jattí (Jain priests).
 Nakkáls (actors).

The Játs, who are more than twice as numerous as any other caste, were anciently the possessors of the greater portion of the present Bikanér territory. Some account of their position, former organization, and subjugation will be found in the history of Bika's occupation of the country. They are the agriculturists of the country, and more severely taxed than any other class. A Ját is said to pay thirteen taxes of different sorts. Many of them are Bishnawis and eschew the taking of life. They are generally civil and obliging, but will not assist or sanction the slaughter of game. They are good-humoured and ready to joke about the rats which do so much mischief to their crops and stores of grain. Notwithstanding the weight of taxation laid on them, they are attached to the Mahárájá, and so proud of notice from him that a Ját has been known to present a "nazar" of Rs. 1,200 in order to secure an extra share. The headman of the Godará clan of Játs places the "tilak" (or mark of inauguration) on the forehead of every Rájá of Bikanér when he first takes his seat on the "gadí." The practice has prevailed ever since the foundation of the ráj. The Bishnawi Játs bury instead of burning their dead, and "satís" are sometimes buried alive with the corpses of their husbands. Pípsár and Samrathal are mentioned in the Hissár Gazetteer as places in Bikanér sacred as being

respectively the birth and burial place of Jambhaji, the chief Bishnawi saint, who was a Ponwar Rájput and flourished in the 15th century of the Christian era.

Banías of the Mahesrí, Oswál, and Aggarwálá castes form the bulk of the trading community. The Mahesrí and Oswáls are the richest, and as many of them have houses in British territory, and know how to bring pressure to bear on the darbár, they are treated more considerately than the Aggarwálás. The latter trade a good deal locally in English imported goods, while the Mahesrí and Oswáls are opium traders, contractors, bankers, &c., and their business is generally far from home.

Rájputs of many clans are to be found in Bíkánír. Remarks on the aristocracy which they form will be found elsewhere: it consists chiefly of Bhátí Rájputs to the west and Ráthors elsewhere. The Rájputs here, as in every other state, may be divided into three classes—1st, those who hold estates; 2nd, those in service; 3rd, those who till the soil. The first class comprises the old hereditary aristocracy of the state and a few who have obtained grants more recently; the second those employed by the nobles as well as the servants of the darbár; the third are by far the most numerous, and in the assessment of the revenue on their lands are treated with some favor.

Bráhmans are the next numerous caste: Pokarna and the Paliwáls are the principal divisions. They are traders and agriculturists, and generally a hard-working class. There are, I believe, ten times as many Pokarna Bráhmans as of any other division of that caste. The Paliwáls are the most remarkable Bráhman agriculturists. Some observations on them have been made under "EMIGRATION." For interesting remarks regarding the origin and character of both, *vide Tod, Vol. II, pp. 286 and 287.*

Chamárs, also called Baláis, are the only remaining numerous class. The most remarkable fact in connection with them is that, despised as they are, one of their number has within the last forty years founded a religious sect, called "Alakgir," which numbers high officials and thákurs amongst its adherents. It is further spoken of under "RELIGION."

For remarks on Saiyads, Bháttís, Ráths and Johiyas, and other Musalmáns, see "PASTORAL PEOPLE" page 85, "ARMY," page 104 and "HÁNÚMÁNGARH," page 121.

The following is an extract from the annual report on Bíkánír for 1869-70:—

"Many agriculturists have left for British territory, especially the Paliwál Bráhmans, an enterprising caste of trading agriculturists who inhabit twelve large villages west of Bíkánír.

"Hundreds of these have traded successfully and occupied lands in the North-West Provinces, the wealthy ones among them coming occasionally to their homes, where they have good substantial houses and where in good years they or their relations raise fine crops of wheat. But the mass of Paliwál emigrants have gone for good; men of other castes, too, have settled in the British districts immediately east of Bíkánír, and more would go were land procurable. It is, however, a mistake to suppose, though it is sometimes imagined, that the wealthy merchants are leaving Bíkánír. So far as can be ascertained, they show no preference for living under the direct rule of the Government to which they indirectly owe their wealth, and they visit British territory no oftener than is necessary for the superintendence of their houses

"of business, which extend from Calcutta to Bombay and from Lahore to Madras. Very few of them are in any degree penetrated by European ideas, though exceedingly anxious to obtain the benefits of British protection." If land were now available in Hissar, many people from Bikanir would go there as they formerly did (*see Hissar Gazetteer*, pp. 41 and 43).

It is impossible to give statistics showing the respective numbers of orthodox Hindus, Musalmáns, and Jains in Bikanir, as none have been supplied. Of the three principal Bania castes, Maheśris are orthodox Hindus, Oswáls are Jain, and Aggarwáls are partly Jain.

RELIGION.

The worship of Karniji, a Cháran woman who was an incarnation of Deví, is the chief religious deity of the court. It was her supernatural power which secured the territory of Bikanir to Bika and his descendants, and were she estranged the state would be ruined. The temple of Deshnok, as old as the state, is therefore the chief shrine in Bikanir; but Karniji is invoked in other lands far from the place of her origin, and she has devotees of all castes. Some temples in her honor were built in the Dakhan, and one raised by a Sesodia lady is in the upper fort at Alwar. As represented on stones or on gold and silver charms worn round the neck, Karniji holds a "trisúl" or trident in her hand.

Lakshmi, however, is in Bikanir worshipped with scarcely less devotion than Karniji. The temple of Lakshmi Náth is the principal one in the city of Bikanir, and the chief is styled the Dīwán of Lakshmi Náráin.

Lakshmi.

The state is in fact under the joint protection of the Goddess of Destruction and Goddess of Prosperity (*vide History*, page 45).

The temple of Lakshmi Náráin was built by Ráo Lunkaran, who ruled in Bikanir between A. D. 1505 and 1527. The orthodox Hindu temple third in rank, is that of Dhúni Náth, built by a Jogí, named Dhúni Náth, in Maharájá's reign. It contains images or symbols of the five chief deities—Ganesh.

Bhaironji.

Laramdesar, near Gajner, has an historical interest as having been founded by Bika (*vide History*, page 2).

The temple of Deví, at Nágurji, a mile south-east of the city, has a considerable reputation. The image it contains was brought from Jodhpúr hundreds of years ago.

Deví.

Its vehicle stuck fast on the spot where now stands the temple, which was built in accordance with the wishes of the goddess thus indicated. Of the more recently built temples, the principal are built within the last two generations by Ráns and mistresses of the chief. Considerable estates have been assigned them.

The Jain temples are Bhándásar and Nemnáth, two large temples, at least as old as the city, built by one Bhanda Oswál and his brother: Chintáman and Srí Mahábír,

Jain temples.

both built by the fourteen "mohallás" or quarters of Oswáls, the first at the suggestion of the Bachawat, Karam Chánd, whose family was extirpated by Rájá Sur Singh. Srí Mahábír has an inscription. Allusion to the appearance of the buildings will be found under "Crry."

The Maharáj Vishnú Gosáins of the Balbachárya sect, whose foul practices were exposed in a great libel case in Bombay

Balbacháryas.

some years ago, have many devotees in Bikanir, and when two of them, offended by the discountenance they met with from the

Maharájá of Jaipúr, abandoned that state, they were invited to Bíkánír, and were received there with great honor, the late chief himself going forth to meet them and running beside their pálkís fanning them. In their presence he used to stand with folded hands, and for years the cost of their maintenance was a grievous burden to the state. They at length left for the neighborhood of Mathura. The priests of the most celebrated temples are not foreigners, but Bíkánír Bráhmans of the Biás tribe, known as Sewaks.

There are, of course, local deities and shrines to be met with in obscure villages, which exercise much influence in their neighborhood. As an instance of one class, I may mention the "samádh" (cenotaph) of a Ját, one Jesnáthjī—a saint whose miracles made such an impression on the Delhi emperor of the day that he bestowed on him a grant of land near his native village Malásar, situated fifteen miles north-east of the city of Bíkánír. The estate is still held on this title and the deed of grant preserved. In seven villages round "samádhs" of Jesnáth's dead descendants have been established, and his living ones receive a rupee on the birth of every child within the circle, one seer of "ghí" on the birth of a calf, half a seer for a young buffalo, and two pice for a kid.

Unless by way of sacrifice at temples of the sanguinary deities, no animal may be killed near any of the shrines, priests of which plead their privilege (marjád) if any one shows a disposition to offer violence to a duck on their

Jujhárs. tanks or a partridge in their enclosures. "Jujhárs" or heroes who have fallen in defending their neighborhood from predatory bands, or in recovering the cattle carried off by them, are another class whose shrines are much respected. They, too, are sometimes Ját: thus Bigga, a village with five hamlets between Bíkánír and Ratangarh, is said to derive its name from Bigga, a famous Ját who was killed as long ago as A. D. 1315 by Ráth dacoits who were carrying off the cattle of the place. Many villages around cherish his memory. On the 13th of Phágan Sud (February) there is an annual *fête* in his honor, and the 13th of every month is sacred to him. Bráhmans collect from their constituent jímáns in Bigga's name, and the people still sing ballads in his praise.

A very spirited song of modern composition, describing his independence, valor, and the way he met his death, was recited to me at Bigga.

Jains are in the towns fully the equals of the orthodox Hindús as regards numbers and wealth. But on the part of the latter there is a strong feeling against them, as shown by the saying, not peculiar to Bíkánír, "that a Hindú had better be overtaken by a wild elephant than shelter himself in a Jain temple, and to escape a tiger he may not run through the shadow of it." There are seven "upásaras" or Jain monasteries in Bíkánír. A list of them will be found under "CITY," and their teaching will be spoken of under "EDUCATION."

The Musalmáns of Bíkánír are insignificant in number and importance. They, however, maintain five small mosques within the city and one or two outside. In these, prayers are regularly said on Fridays; and there are several others which are unused. There are a good many Musalmán sepoys, chiefly Saiyads and Káim Khánís.

Perhaps the most curious religious sect in the state is that of the Alakgírs founded by Lálgír Nágá. He was the son of a Chamár of Sulkaniá, a village of Bíkánír on the Jaipúr border. When five years old, he was carried off by a Nágá or military monk, who made him his disciple (chelá) and gave him the name he became

known by. Fifteen years after Lálgir returned to Salkania with his gúrú, the Nágá, who, discovering that he was the son of a Chamár, abandoned him and

to construct a fine well at his native village. The well being completed, he returned to Bíkánír, where he began to gather a following, notwithstanding that he made no secret of his being a Chamár by birth.

He denounced idolatry and taught his followers to call only on the Incom-

ment in this life to purity, untroubled contemplation, and serenity (*sat, chit, anand*). There was no future state: heaven and hell (that is, happiness or misery) were within, and may be made independent of, external circumstances, but all perishes with the body, which is finally resolved into the elements, and man has no immortal part. Peace in life and a good name after it were the sole, but sufficient, inducements to the practice of virtue.

His principal disciple was Lachhí Rám, chief steward of a powerful Rání and father of Mán Mal of the present Bíkánír Council. In Sambat 1901 Lachhí Rám, prompted by his gúrú, began the splendid Alak Sagar well at Bíkánír, which was finished in 1909.

One day Mahárájá Ratan Sing was going to the temple of Lachmí Náráin, when Lálgir sneeringly asked him what was to be got there. The Mahárájá, enraged at this insolence, expelled Lálgir from Bíkánír and threw his book, which contained abuse of Hindúism, into water. Lálgir went to Jaipúr, whence he wrote letters calling upon his faithful disciples to assume the garb of sanctity ("bhagwán libás," clothes of a red color worn by Dádí panthis, &c.) and become jogís. His disciples obeyed, and the sound of "Alak!" "Alak!" resounded on all sides. In 1908, Mahárájá Sardár Singh noticed the schism, and the excitement occasioned thereby, and ordered the expulsion from the state of all the Alakgírs. Those of weak faith abandoned the prescribed dress and habits and remained quietly at home, but Lachhí Rám kept steadfast; a minister of aeceties and the sect are

themselves a Jain sect, and respect, though

ary of their founder's death. Thus of the last gúrú, and the full moon of Asárh: on these days they give alms and visit the cell of their founder. There is no gúrú now, but if a worthy man should appear he would be accepted.

Bíkánír is the only large town in the state. Its population is 35,000. It is surrounded by a high wall and contains many large houses. It is in the western part of the state; latitude 25° ; longitude 73° .

Chúrd, on the Jaipúr border, latitude $25^{\circ} 20'$; longitude $73^{\circ} 5'$. Population something under 10,000. Here the line of the Gurgáon marts and Bíkánír and Jaipúr marts is another.

since the mutiny, no doubt produces nearly everything, and it must be excluded from statements intended to apply to the country generally.

About twenty-five acres can be ploughed each season by a good pair of bullocks. Camels are used as much as, and in many places more than, bullocks to draw the plough, and buffaloes and even donkeys, especially in Anúpgarh, are used for the same purpose. A fair crop of bájrā yields five British maunds to the acre; but I am unable to give the out-turn for different kinds of lands. Generally speaking, the quality of the cultivated soil varies but little, for it is so light that the surface is always shifting from the effects of the wind, and the fine blown deposits, which act as manure, tend to equalize its productive power.

Rotation of crops is, I believe, practised so far that bájrā usually follows moth. Perhaps the best-known division of land is into uneven (*tibi*) and level (*soin dharli*), the latter being much more valued than the former.

Land being unlimited the holdings are large; but I cannot tell how large a holding is equivalent to Rs. 8 a month, nor have I much to record regarding the land tenures. But I have heard it remarked that in consequence of land being so plentiful, and owing to the wretched revenue system worth so little, there is no struggle for shares (*biswās*) as in the adjoining British districts. Cultivators sometimes take leases from the village proprietors, rent being probably fixed yearly. To oust a cultivator before the succession of crops is complete, that is after he has prepared the land for bájrā by growing moth upon it, is, I believe, thought unjust.

The rents charged by the Bhúmía thákurs are realized from the cultivators in various ways. In one village where enquiries were made the "begárs" (or village servants at the beck of the thákur) paid a third of their crop; while the Jāts paid from Rs. 10 to Rs. 20 a family, according to the number of a household, in addition to a third of the crop. Ten rupees for seventy or eighty bighás is a common rent for Banias to charge when they hold villages in farm, while smaller village proprietors often take but one-fourth the crop, or, if they supply plough cattle, half.

The Darbār's revenue rates, which are really rent rates, in fiscal villages are Rs. 10 for a hundred bighás (about twenty-four acres) from Jāts, and a rupee or two less from Rájpúts, Bráhmans, and other favored castes. Where there is a spring harvest, from one-fourth to one-seventh is taken. This of course does not free the land for the autumn crop, whereas in Tibí land it occasionally bears twice in the year. In some villages the darbār takes one-fourth of the autumn crops from Jāts. It must, however, be remembered that these rates are supplemented by other irregular taxes whenever a good year makes it possible for the villages to pay more.

It is a remarkable fact that the domestic animals of Bikanír are generally either finer or more serviceable than those of any other part of India.

CATTLE.

The horses, if not fine, are strong and wiry; and I have known a very ordinary-looking mare carry its rider eighty miles through sand one day and forty the next, and then without a rest continue moderate daily journeys. Well-fed riding camels will do even more than this. They do not, however, thrive well out of the sandy tract.

Something will be said regarding the Darbār's studs under "STATE ESTABLISHMENTS." The thákurs all breed horses, some of which they send to the fair at Pokhar for sale. The best camels are those of the Johar jungle near Bikanír

city, and the finest cattle come from the north, where animals colored and spotted like the English breeds are often met with. The Bhatner or Hānūmāgarh buffaloes are said to be very good, as indeed are all the cattle of that region. Pāgal cows are famous for their milk and ghī. The sheep of the district about and west of Bīkānīr city are the largest, I believe, in India, and the grazing is so good that the mutton in the early part of the year is scarcely inferior to gram-fed. I am unable to estimate the number of cattle in the state with any approach to accuracy, but from statistics furnished by the Darbār and from general report, it would appear that to the north they are most numerous: thus in Anūpgarh there are said to be an average of eleven head of large cattle to a house and ten of sheep and goats. In Hānūmāgarh (i. e., Bhatner) large and small average twelve to a house, in Tibī but seven, while to the south in Chūrī and Sajāgarh they average but four to a house. The number of large and the number of small seem to be generally pretty equal; but as the country has not yet got over the effects of the extraordinary famine of 1868-69, these figures should probably be trebled in order to obtain the average number of ordinary times, except to the north where the mortality was less. The camels during the famine suffered little, as was to be expected, and the sheep comparatively little, as they can live upon the roots of the grass; many of the lambs, however, died. The horses being the property of the well-off more could be done for them than for the wretched kine, of which it was estimated that nine-tenths perished for want of food and water. The average price of good plough bullocks is Rs. 20 each.

Owing to the isolated position of Bīkānīr, the demand for labor in recent years for public works in British territory has not affected the price of labor in Bīkānīr, and four annas a day for skilled and two annas for unskilled labor are still the normal rates.

PRICE CURRENT.

Just before the rains of 1873 prices were very high.

Moth was	...	-	-	-	2½ seers.
Bājra	-	.	..	-	10½ "
Mūng, jāwār	}	-	-	-	17 "
Barley	}	-	-	-	17 "
Wheat	...	...	-	-	14 "
Ghī	...	-	...	-	1½ "

WEIGHTS AND MEASURES.

The seer of the city and towns and the tola and māshā are three-fourths the British weights of the same name.

The kos is two thousand "pāondās" or double paces of about five and a half feet each. The bighā is seventy cubits square.

Locusts are often a great scourge. The year after that of the great

BLIGHTS, FLOODS, AND DROUGHTS. famine crops were extensively destroyed by them.

When rains are excessively heavy, the seed sown in the light sand is washed away and scarcity follows. But want of rain is the great source of famine, and crops fail from this cause at least once in four years,—I speak only of local failures. Such a wide-reaching visitation as that of 1868-69, when there seemed no place to fly to, does not occur often, and when it occurs forms an era by which dates are calculated in the villages.

The wild vegetable substances used for human food, especially during famines, will be found specified under "FORESTS." Of these "bhāṛṭ" is the principal.

Nowhere was the great famine of 1868-69 more fearfully felt than in Bikanir. Early in October 1868 the starving had

The last famine.

begun to flock into the towns, and the Seths in Sujangarh and the neighborhood established small relief funds, which were soon exhausted. But a certain amount of food was daily distributed by many of the well-to-do merchants. The thákurs are generally ill-off, and did little for their ryots; moreover, the treatment they themselves had received from the ráj had perhaps, as an intelligent villager remarked, hardened them towards their dependents.

A tank was begun by the Darbár, but labor ceased for want of funds in a few weeks, and but a small sum of money altogether could have been spent on relief works. The Maharájá, however, distributed food for many months. The kitchen, which at first was at Bikanir, had to be removed several miles off in consequence of the numbers of dead and dying. Probably, what with starvation, sickness, and emigration, Bikanir lost permanently more than a third of its population. Of these, judging from notes made at a distribution of food, 15 per cent. were Játs, Rájpúts, and Muhammadans of Rájpút extraction; the rest were of low caste.

The cattle in many places were reduced to less than one-twentieth of what they were, especially in the western part of the state: there in the village of the principal thákur but 200 head were remaining out of 4,300 alive before the famine. In the principal cattle districts, those of Bhatner and the neighboring parganas, the loss was not so heavy; but throughout the whole state it is probable that the cattle were reduced by nine-tenths.

The distress was augmented by the pressure for revenue exerted by the Darbár, by the excessive fines and other modes of raising or saving money, such as the seizure of grass and grain for ráj purposes, the arbitrary reduction of the price current, &c. I am sorry to say, too, that the engagement to remit transit dues on grain was to a great extent disregarded.

The price of grain in Bikanir went gradually up to 6 seers the rupee, and there was little difference between the prices of the different kinds. Within the memory of living men, after a succession of bountiful harvests, stored "moth," which Banias wished to get rid of, has been sold for a rupee the camel load, and just before the famine bájrá was 35 seers (British) and moth at 45 seers. The people consider that a famine has begun when bájrá is at 15 seers. Then ten men will divide 2 seers of moth between them and mix it with berries for their one daily meal. In the terrible famines the very trees tell of the prevailing misery, for the "khejrá" are seen stripped; not only of their leaves but to a great extent of their bark, to supply food to the starving.

There are no made roads in Bikanir, with the exception of a mile or so

COMMUNICATIONS.

near the city in the direction of Gajner. All journeying involves a struggle through the heavy sand, which however in the tracks of carts and camels is beneath the surface somewhat hardened by pressure. Goods are of course carried on camels, but the roads though heavy are quite passable for carts if sufficient traction-power be applied; and the rich travel with great comfort in the easy country "rath" or light travelling cart, lines of which drawn by magnificent bullocks are often met with. The principal routes are as follow:—

From Bikanir to Ajmir, about 150 miles:

Bikanir to Deshnuk, 16 miles; shops and good water at Deshnuk.

Deshnuk to Charkara, 20 miles; shops and good water.

Rest of journey through Jodhpur territory.

From Bikanér to Bāhwālpūr, about 150 miles.

Bikanér to Badrásar, 15 miles; good water, but no shops.

Karnésar, 14 miles; water bad; no shops.

Pūgal, 20 miles; water good and shops (a line here branches off to Jaisalmer).

Maujgarh in Bāhwālpūr territory, 60 miles; water and shops; intervening country waste.

From Bikanér to Bhikáni, 180 miles.

The places are not marked on the map, and the distances are therefore not given in miles.

Bikanér to Karnísar, 12 kos; water good and shops.

Kálá, 12 kos; water good and shops.

Bahádursar, 16 kos, ditto.

Sardárganh, 8 kos, ditto.

Rení, 14 kos, ditto.

Rājgarh, 14 kos, ditto.

Khúrd Kot, 8 kos, ditto.

Bikanér to Sirdá, 160 miles.

Bikanér to Málhásar, 10 kos; water good and shops.

Kharsí, 12 kos, ditto.

Nathwán, 8 kos; good water but no shops.

Safí, 14 kos; bad water and no shops.

Shekhsar, 16 kos; good water and shops.

Falá, 16 kos, ditto.

Nohar, 18 kos, ditto.

Jamálkí, 10 kos, in British territory.

Fuel is procurable everywhere but on the Multán route there is procurable at Pūgal alone. The "kos" is slightly under the value and as soon as the Bikanér topographical survey is finished precision in distances is not always possible, I prefer giving some in "kos" rather than in miles.

Captain Burton's report for 1872-73 contains much that is very and extremely interesting on Bikanér commerce. As however the report is an Appendix: had it arrived earlier it would have been the more valuable and I have written on the subject.

I have already mentioned the useless copper mines near Sirdá, 160 miles from Sindh. The only copper mine worked profitably is at Sirdá, 160 miles from Sindh.

MINES AND QUARRIES. The red sandstone quarries of Kharsí, thirty miles from Sindh, are eight in number, four of which are worked by the British and the Musalmáns. The stone is excellent. For the last few hundred years, the excavations are in progress.

In all the quarries, at a depth of about 10 feet, issues from crevices in the rock. The water is very pure. Fifteen and a half maunds of stone are quarried daily at Rs. 4-5-6, of which the quarrymen get Rs. 1-5-6.

The "Mulláni well" is 100 miles from Sindh. It is 100 feet deep. Koláth, employs twenty-five men. The water is very pure. The Darbár takes Rs. 1-5-6.

taken away in the course of the year, but I suspect that is an under-estimate, as in two days I myself met seven or eight hundred camels laden with mīttī on their way to Sirsā, where it sells, I was told, at one rupee a maund.

Lime is excavated near most of the towns: it is generally soft and very inferior to the lime of Jaipur. That which the city depends on comes chiefly from the north. The village of Jāllāsar, a few miles from Bīkánir, is maintained by the trade. A siliceous conglomerate (*būr būriya*), is used to some extent for building, and in the ravines near the city beds of a red and very tenacious clay is found, which is used for plastering mud houses and gives a curious appearance to parts of the city.

The principal manufactures are those of blankets and sweetmeats: the latter of course from imported sugar, which is worked up into a great variety of sweetmeats so superior to any produced elsewhere that large quantities are exported. Rain water is used in refining the sugar, and not that of the deep wells as has been supposed. "Ghī," wool, and cattle are exported to a considerable extent, and piece-goods, "kiranā" (groceries), jewelry, and metals, precious and other, are the chief imports; but it is extremely difficult to ascertain particulars regarding the trade with any accuracy. See pages 135 and appendix.

CAPITAL AND INTEREST.

Except by the officials who plunder the people, little money is made in Bīkánir.

The piece-goods and other local trade is chiefly in the hands of Aggar-wālās, and there can be no further profitable investments for realized capital. Formerly, by grants of lands at favorable rates, immunity from custom dues, and other encouragements, merchants have been induced by the Rājā of the day to settle in new towns and invest money in building and agriculture; and there is no doubt that if the merchants could trust the Darbār, many would be glad to take grants of waste lands, attract cultivators, and thus, by diminishing the vast unutilized tracts, to contribute in the best possible way to the prosperity of the state.

At present the wealth brought into the country by the merchants whose houses of business are at the great seats of commerce is expended chiefly in great entertainments of Brāhmans or of the castes of the owners, or it is hoarded in the shape of jewels and ornaments. The Darbār would often gladly borrow a few lakhs, but its credit is so bad that speculators will now rarely lend to it.

EDUCATION.

A school, which contains three hundred students in Persian and Hindi, has recently been established. Previously the only places of education were the temples, Jain monasteries, and of "patshālās." At the last the sons of many of the wealthy merchants are taught to read, write, and cipher. Their whole school equipment is a board and a bit of wood, and their studies are usually conducted on a shady side of the street. The "patshālās" are not so well attended now as formerly, for within the last fifteen years it has become the fashion to take the boys from school immediately after marriage and send them to their parents' distant homes of business, thus fitting them to take a part in mercantile operations, lately so extended, at an age when they used to begin their apprenticeship. At the "patshālās" a course of letter-reading and accounts takes about three years. The school fees amount to six maunds of bājrá and Rs. 8 cash for the whole period. The wealthy pay in the shape of a present about Rs. 100 additional.

At the "upāsará" or Jain monasteries Sanscrit is studied, and in one that I entered I found the priest, who was courteous and communicative, and ready to permit access to his large Sanscrit library, teaching geography.

from a curious map (which showed the concentric oceans and continents lakhs of kos across) and history to match. A copy of the map was sent to the Kensington Exhibition of 1871, and attracted some notice. At one or two mosques the Korán, I believe, is taught to a few boys.

The temples distribute something to the poor. During the great famine I saw the hungry getting relief at one, but their cost to the state and the public is altogether out

CHARITABLE INSTITUTIONS.

of proportion to the charity they dispense.

The palace, the Jain "upāsará" (monasteries), particularly one called the "Achārājī Gatchká," and the Dhuní Náth temple contain thousands of Sanscrit manuscripts, which,

LIBRARIES.

I believe, are being catalogued by a competent pandit with a view to making public their character and contents. Although one would expect to find suspicion and prejudice rampant in a remote state like Bikanír, it is remarkable that none of the objections to making libraries accessible met with elsewhere were offered in Bikanír. The Mahārājá at my request ordered the chests of books which had lain for generations untouched to be opened, and examination showed that some had actually turned to dust from lapse of time, though insects had been kept from them. Many of these books were bought by Rájá Anúp Singh when the Emperor Aurangzeb was destroying every Sanscrit work he could lay his hands on. At Bikanír they were safe from everything but time. In the Jain monastery, Achārājī Gatchká, when I expressed a hope that the Śrī Pūjī or Jain priest would not object to his books being rendered available to the public, his reply was: "Examine them by all means; the more you work a well the purer the water." At Bhatner in A. D. 1847 General Cunningham saw a number of palm-leaf manuscripts believed to be Jain. They are not now there. It is desirable that their fate should be discovered. The completion of the catalogues above referred to probably depends upon the sustained interest shown in it.*

The total revenue and expenditure for the Sámvat year 1920 (A. D.

REVENUE AND EXPENDITURE.

1872-73) is shown in the following statement supplied by Captain Burton, Assistant Agent, Governor General:—

* In 1873-74, Dr. G. Bühler of Bombay, made a tour through Western Rájpútana in search of Sanskrit manuscripts. Bikanír furnished many valuable books. From the Rájá's Library copies of very rare vedic works, among them the Práti sakhyas of the Atharva Veda, and the Nátya śāstra of Bharata were obtained. Besides, one hundred and twenty manuscripts were purchased for Government referring chiefly to the Jain religion. But also some excellent rare Brahminical books, such as Yuga purāna of the Gargī Samhitā and a large portion of the Nyāya, a Uandha commentary of the Kāśika Vritti were secured. (*Dualic Society's Journal*).

LAND REVENUE.

The land revenue, or at least the portion paid by thákurs holding estates under grant, is called "rakm."

As already detailed under "RENT RATES," it is realized partly in cash and partly in kind, and does not consist wholly of the rental or a part of it, but is supplemented by a number of miscellaneous taxes, which are irregularly levied very much at the pleasure of the district collectors. Exclusive of cesses for village expenses, I have met with twenty different kinds, though I believe that not more than thirteen are levied from any one class. A list of the supplementary taxes will be found in an Appendix.

No settlement of the land revenue has ever been made, except with some of the principal thákurs,* a detail of which will be found at page 79 of Part I. In the Tibí pargana, which was granted by the British Government to Bikanír in 1861, the Darbár at first cancelled the settlement, which had several years to run; but after a great deal of discussion the darbár was induced to respect it, and to defer the date of its expiry for as many years beyond the date originally fixed as after the transfer of the villages it had remained in abeyance.

Captain Burton thus describes the mode of collecting the revenue in fiscal villages:—

"Collections are usually made in the following manner. Just before the revenue becomes due the tahsildár (usually called havildár) summonses the ryots or 'chaudhris' of villages and the leading mahájans of the pargana, and on their arrival demands a certain large sum from each village: negotiations ensue, and end in the mahájan advancing the amount agreed on to the tahsildárs, who (generally) instead of remitting it at once to the capital make use of it in private investments. The mahájan then becomes the collector of the revenue of the villages for which he has paid, and, as a matter of course, is assisted by the tahsildárs, who furnishes him with horse and camel men to enable him to oppress and despoil the ryots. In some tahsáls the mahájan agency is more resorted to than in others. The collection in kind are made in a similar arbitrary manner. The unfortunate ryot is left to the mercy of the havildár and the appraiser who accompanies him to inspect the crops."

In the villages held under grant as jágírs the Darbár levied cesses in addition to the sums taken by the grantee. The villages, which are very numerous, were divided into circles, called "chírás," in which no ráj official was regularly resident. But at a certain season of the year a person, called "chíráyat," was appointed to make a tour in each "chírás," where he had almost unrestrained power to collect all he could under various heads, which left nothing untouched and could be added to almost at pleasure.

The hákims over the fiscal villages, rapacious as they are, yet live among the people, and to some extent feel themselves bound not quite to ruin their parganas. But there was no check on the greed of the "chíráyats," who paid only periodical visits and who were unshackled by rules. The outcry against these people was very great and one of the causes of the disaffection amongst the jágírdár thákurs. Under the settlement made with them (see last two pages of Part I) the "chíráyat" system was to be abolished and the

* The last annual report of the Sújángarh Agency mentions the settlement of the Hanúmángarh pargana and an almost general settlement with the thákurs on the principle of that first introduced.

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"Collections are usually made in the following manner. Just before the revenue becomes due the tahsildár (usually called havildár) summonses the ryots or 'chaudhris' of villages and the leading mahájans of the pargana, and on their arrival demands a certain large sum from each village: negotiations ensue, and end in the mahájan advancing the amount agreed on to the tahsildárs, who (generally) instead of remitting it at once to the capital make use of it in private investments. The mahájan then becomes the collector of the revenue of the villages for which he has paid, and, as a matter of course, is assisted by the tahsildárs, who furnishes him with horse and camel men to enable him to oppress and despoil the ryots. In some tahsils the mahájan agency is more resorted to than in others. The collection in kind are made in a similar arbitrary manner. The unfortunate ryot is left to the mercy of the havildár and the appraiser who accompanies him to inspect the crops."

In the villages held under grant as jágírs the Darbár levied cesses in addition to the sums taken by the grantee. The villages, which are very numerous, were divided into circles, called "chírás," in which no ráj official was regularly resident. But at a certain season of the year a person, called "chiráyat," was appointed to make a tour in each "chirá," where he had almost unrestrained power to collect all he could under various heads, which left nothing untouched and could be added to almost at pleasure.

The hákims over the fiscal villages, rapacious as they are, yet live among the people, and to some extent feel themselves bound not quite to ruin their parganas. But there was no check on the greed of the "chiráyats," who paid only periodical visits and who were unshackled by rules. The outcry against these people was very great and one of the causes of the disaffection amongst the jágírdár thákurs. Under the settlement made with them (see last two pages of Part I) the "chiráyat" system was to be abolished and the

* The last annual report of the Sújángarh Agency mentions the settlement of the Hanúmágarh pargana and an almost general settlement with the thákurs on the principle of that first introduced.

jágir villages to pay revenue to their jagirdárs only, but I fear the engagement has been partly evaded. The system of taxing jágir villages extensively is, so far as I know, peculiar to Bikanér. It would not be tolerated by the important thákurs of the adjoining states.

The following figures show the comparative state of the collections of land revenue within nine years, viz., from Sambat 1918 to 1926 (A. D. 1870) :—

Sambat.	Year A. D.	Amount	Sambat.	Year A. D.	Amount
1918	1863	Rs. 3,79,270	1923	1867	Rs. 4,21,000
1919	1863	" 4,16,070	1924	1868	" 4,21,000
1920	1864	" 6,67,820	1925	1869	" 4,21,000
1921	1865	" 4,21,405	1926	1870	" 4,21,000
1922	1866	" 4,71,967			

Generally speaking, about a third of this revenue is derived from the jágir villages and the rest from the estates of the thákurs.

The second item of revenue is the customs, which, as shown before, comprises several items besides customs proper. In the year

CUSTOMS

1926 (A. D. 1870) the collections under this head amounted to Rs. 421,100, derived from the following sources :—

Customs proper, i. e., import and export duties of the city mandal market, including sums derived from fairs in the environs of the city and some miscellaneous taxes on trade	Rs. 1,00,000
From the outposts connected with the city mandal	" 1,00,000
Collections made in the district customs stations	" 1,00,000
Total	Rs. 4,21,100

Other taxes included under "Customs"—

"Chauth zamán," or tax on the sale of land or sale-proceeds	Rs. 1,00,000
"Kholá," or tax on the adoption of a son	" 1,00,000
"Gasmál," or proceeds of undivided property	" 1,00,000
Miscellaneous items	" 1,00,000
Total	Rs. 4,21,100

A detailed statement for the year 1926 (A. D. 1870) is coming. Under "City Mandal" the revenue is derived from the yield.

Captain Burton has been asked to report on the above taxes, and it is stated that they were levied, and were not levied, among the taxes on the city mandal on opium time, and dependent on the city mandal.

For list of places...

Notes on...

The...

...

...

The division into thirty-six is quite fanciful, and in the following notice of the establishments the classification of the darbár is disregarded.

During the latter part of the late Mahárájá Sardár Singh's life-time the administration of justice was carried on in a very "loose and unsatisfactory manner." The chief permitted all sorts of persons to interfere in both civil and criminal cases, and a few words sent through a golá (or slave) were sufficient to subvert the decision of the minister in any case or under any circumstances.

COURTS.

The system of selling offices, and of allowing officials to absorb wealth by dishonest means with a view to squeezing them when full, must prevent both revenue or judicial administration from being satisfactory. Now and then a minister, either from virtue or superstition, swears that place shall bring him no secret gain, but the community think a native is quite virtuous enough if in cases entrusted to him he favors and takes money from one party only, and that from the party who should justly win and does win. Since the death of Mahárájá Sardár Singh the Council has established three courts—

1st.—A revenue court (kacherí, mál).

2nd.—A criminal court (sajjdári).

3rd.—A civil court (díwání).

The two first only settle unimportant cases. Others are determined by the Administrative Council of the state, which consists of five members (*vide* "OFFICIALS").

The troops have, since the death of the late Mahárájá in 1872, been a good deal reduced. Their cost is now less than a lakh a year, but this is exclusive of the horse and foot employed in the districts and forts. The detail is as follows:—

				Men.	Rs.
Horse	...	...	...	228, cost	4,440 monthly.
Foot	...	...	...	593 „	3,448 do.
Pensioners, &c.	...	...	...	46 „	460 do.
TOTAL				867 ...	8,348 monthly.

and between thirty and forty guns of various sizes. The additional horse and foot in the districts number 1,060.

The pay of the foot varies from Rs. 2 to 5 a month. The district horse, called "Sillahposh," get Rs. 2 a month and rations. Their officers, about 350 in number, are rather a remarkable body, being Parihár Rájputs descended from the men "whose first leader was Bíká, Master of the Horse during his struggle, four hundred years ago, for the territory which forms the Bíkánír State." They consider their title to pay and maintenance out of the revenues of Bíkánír as strong as the Mahárájá's to the chiefship. "*Táro púth, máro tháth*" (dignity yours, service ours) is their motto.

The other horse is chiefly Ráthor. Half the infantry are foreign Hindústánis and are known as "Pardesis" and of the rest many are Káim Khánis (a class of Musalmáns of Rájput origin to be hereafter spoken of in the Jaipur Gazetteer), of Rájput origin, and Saiyads who have had a firm footing ever since Karán Singh's time (see History, page 37). The artillery have little practice, but could use their guns tolerably. There are troops furnished by the jágírdars, who pay "rakm" or revenue in commutation of such service.

Formerly the poor prisoners were unregistered and lived by charity, the kotwál merely guarding them. The low-caste ones were sometimes chained up like dogs in the open plain unprovided with kennels, others were confined in the kotwáli, and the better class in the fort, where, though space was narrow and sanitation

JAILS.

disregarded, sufficient food was supplied. Their place of confinement, called "Netásar," has been for many generations the state prison. Latterly, through the influence of Captain Burton and Pandit Manphul, improvements have been effected. Most of the prisoners are now kept in the kotwáli, where some work and receive extra food, and all get a sufficiency both of food and clothing, while the sick are well cared for. Long-termed prisoners are now confined in a place called the "Dharmapura," but none of these three places deserve the name of jail: they are simply lock-ups.

Báoris, Minas, and Thoris are the criminal classes of the state. They are often maintained and employed by robber thákurs, who supply them with horses and camels and conceal the plunder. The principal temples, the residences of saints, and the quarters of the principal thákurs and the Mahárájá's near relations are all sanctuaries (sarná); but they are not inviolable, for even Deshnuk, the most sacred in the state, has within the last four years been disregarded on a criminal charge by a British court of justice.

For 1 until the time of Mahárájá Gaj Singh, who ruled in Bikanér from 1746 to 1787. Prior to his time the current coin was the Farrúkhi Sháhi rupee. It is said that the imperial sanction was given to the establishment of the mint at Bikanér, but probably at that period it was not thought worth asking for. However, the coins were struck in the name of the Emperor Muhammad Sháh Alam, and continued to be so until ten years ago, when for the name of the Delhi Emperor was substituted Queen Victoria—"Aurángarái Hind." Silver and copper coin are both struck, but the former alone can be considered current, as the latter vary in value and the place of their manufacture is distinct from the mint. Rupees have been struck under four Mahárájas, and the "Gaj Sháhi," "Surat Sháhi," "Ratan Sháhi," and "Saidár Sháhi" are all at present current. Each coin bears the device of the reigning Mahárájá, as well as of those who preceded him since the establishment of the mint. A full account of the process of coining is on record in the Sujángarh Agency Office.

The commissariat expenses are large, as rations (peteas) are issued daily to a number of persons, servants and others, at Bikanér, and there are usually more than twenty-five elephants and a large number of cattle to maintain. Moreover rations are allowed to all the hereditary "sawars" and others employed in the telisís, the whole expenses of which, including pay, is deducted from the collections before their transmission to the darbar, so that one important class of employees get both food and pay regularly. Of elephants there are usually thirty, each of which receives six maunds of grass daily and a maund of wheat flour, a seer of ghi, and a seer and a quarter of gur.

There are studs of horses at Cháhp north-east of that of Johar, ab where excellent horses and oxen and the best riding camels in India are bred. About three hundred mares range the brushwood, getting grain when they choose to come to the enclosure for it. The camels too roam at will, being branded and without nose-strings.

The post office at Bikanér is not directly under the Post Master General, though he is consulted as regards the appointment of the contractor who conveys letters from Suján

CRIMINAL CLASSES.

MINT.

COMMISSARIAT.

STABLES AND STUDS.

Elephants.

Horses and camels.

POST OFFICE.

where there is a regular post office, to Bikanír. Ratángarh Chúrú and Bídásar Chúrú likewise have post offices under the Post Master General. The covers received and despatched in the city during the first-half of 1873 were 57,750.

Darbar postal establishment. The Darbár maintains an establishment of postal runners, called "kássids," under a jemadár. The speed at which these runners of the desert, who are still much used by the wealthy, will accomplish long distances on foot is marvellous. Assisted by a camel for only a fourth of the distance (camels are posted at certain villages on the main routes for their convenience, and they make their meals whilst riding), they will as a regular thing travel 170 miles (100 kos is the distance between Bikanír and Jaipur) in three days and three nights, for which they receive Rs. 9 but if necessary they will go that distance in forty-two hours, for which Rs. 32 would be paid. Usually two "kássids" travel together in case one should break down. Captain Burton, quoting the jemadár, writes: "The quickest rate at which a kássid on foot has been known to travel in this country is 50 kos (85 miles) in eight "pahars" (twenty-four hours). This was some years ago. Now a first-rate "kássid" will not do more than 40 kos in that time. The average rate on foot is 25 or 30 kos (40 or 50 miles) without stopping."

ANCIENT NUMBER OF VILLAGES. There are no statistics available to show the precise number of villages in former times, but Bíká, whose dominions had about the same limits as those of the state as it now is, is said in round numbers to have had 3,000 villages under his sway: the present number is 1814, and there is no doubt that many have been abandoned through mal-administration. A generation of good government would greatly increase the population and improve the revenue.

METEOROLOGICAL ACCOUNT. The prevailing wind in the latitude of the city is from the west, so much so that the inscriptions on old memorial pillars in the villages of the country are, owing to the action of drifting sand, much more worn when they have a western aspect than when they face any other quarter. The only year for which there is any meteorological record is 1872, during which a rainfall of 10·10 inches was reported by Captain Burton.

DISEASES. Guinea-worm is one of the commonest complaints, and in the city of Bikanír syphilis is very prevalent. Few, it is said, whether men or women, have escaped it. Cholera occasionally visits the state, and a detachment of the Deoli force at Sujángarh suffered severely from "Berí beri or the bad sickness of Ceylon" in 1868.

Dr. Moore in 1873 remarks: "Notwithstanding all that has been said apparently tending to the contrary, Bikanír cannot but be regarded as, for natives at least, a more than ordinarily healthy locality. This has been already generally attributed to free perfilation of pure air and to good water, but something must be credited to the population being generally well off (?) in consequence of the various profitable employments which exist, and to the readiness of the poorer classes to fall back on the famine foods which the untilled tracts afford. Doubtless to natives of some other parts of India the dry climate of Bikanír, and to the European the frightful intensity of the hot-weather, would render the climate extremely trying—even natives dying from sunstroke and fever at this period.* The dispensary returns, both for the last and former year, show a smaller ratio of malarious fevers than in many other places, and although both intermittent and remittent are common enough, the type does not appear usually severe, and spleen complications

* Mr. Elphinstone passing in the cold-season in 1808 through Bikanír with a large Hindústani escort found the country very unhealthy; but Lieutenant Boileau in May 1835 met with little sickness though the thermometer in a tent stood at 120°.

"are not markedly prevalent. The fact, however, of these so-called malarious diseases prevailing at all at such a locality as Bikanir, where there is neither living jungle nor dead vegetation, where the rainfall is so small and water so far from the surface, must be perhaps accepted as an additional argument to the many now advanced, that some other conditions than those conveyed by the term malarious are requisite for the production of paroxysmal maladies. Again, guinea-worm is during some years very prevalent both at Bikanir and in neighboring villages, where the water is even further from the surface, facts not altogether affording confirmatory evidence of the opinion that the ova of the guinea-worm inhabit the slimy mud on the steps of baolies or wells.

"The Bikanir dispensary, now in the second year of its progress, is situated near the Gogo Darwaza or gate of the city; and although therefore not so centrally placed as it should be, is a spacious building and sufficiently well adapted for the purpose: hitherto want of funds has prevented the reception of in-door patients. The Native doctor, Lachman Pandey, formerly at Sirolia, is, if not most capable, very careful and pains-taking, and is well spoken of by Captain Burton and the rāj officials. The institution is undoubtedly popular, and as time passes will certainly, if suitably maintained, become more so."

An English surgeon named Dr. Coleridge was resident at Bikanir for twenty years as the Mahārājā's physician. Two of his sons were also in the Mahārājā's service, and more than one member of his family died at Bikanir. He was useful to and valued as a medical adviser by the native community; for the benefit of whom he established a small dispensary. He left for England in January 1869.

At Kolāth in Kātik Punam (October) a fair takes place, at which sixty thousand people assemble. Kolāth is a place of pilgrimage, where there is a tank which has fifty-two ghāts: it is sacred to a saint named Muni Kapāl Muni. Horses, camels, &c., are sold. This is the principal fair of the state.

At Korāmdesar on Bhādon Sudī 13th (August) ten thousand people assemble, but there is little trading.

At Uderāmsar, near the city, in Bhādon Sudī Punam, a Jain fair is held; no trading.

At Devi Kund, the cremation tank of Bikanir chiefs, there is a fair in Bhādon, which lasts for a month, and all kinds of things are sold. The gathering is in honor of the last satī, a young Udeypur princess (vide "Datta Kund").

At "Sahan-sarlāo" or "hundred-wheeled tank," near the city, on Sanwan 4th (July) there is a fair, but little trading.

At Gaisulā tank, near the city, on Sanwan 3rd, there is a fair, but little trading.

At Harolai tank, near the city, on Sanwan Sud 5th.

At Sūjān Desār, near the city, there are two fairs in the course of the year, but little trading.

Fairs also take place at the temples of Lakṣmīnārāyaṇ, Bhadrakālī, and Narsingha, all in the city, in the months of Bhādon, Chaitra, and Śukla, respectively.

At Dadrewa in Rajgarh on 9th Bhādon (August) a Musalmān Chohan saint, named Goga, is held. Jain people visit the shrine and go their way. Goga Chohan is in Ikhpūtānā and the North-Western Province, and is

to the north. He is said to have held sway from Mansi to the Satlaj, on which was his capital Mahera. Though a Musalmán he is said to have gained his fame and to have fallen in opposing Mahmúd. For more about him see *Hissár Gazetteer*. Tod speaks of "Goga-ka-thal" or Goga's sandy region, and in Bikanér city there is a Goga gate and Goga tank.

There are in the Bikanér State 11 tahsils, consisting chiefly of fiscal villages, and 13 chírás, containing villages held in grant.

FISCAL DIVISIONS.

The detail is as follows:—

No.	Names of tahsils, &c.	VILLAGES IN GRANT.		Total.	Khalasá.	Total.	Names of principal towns and villages.	REMARKS.
		Pay revenue to the ráj.	Revenue-free.					
In the North.								
1	Anúgarh ...	9	6	15	23	37		
2	Sardágarh ...	...	4	4	21	25		
3	Suratgarh ...	...	2	2	26	28		
4	Hánúmágarh ...	...	19	19	91	110		
5	Tibí ...	...	...	...	42	42		
6	Siakhóti (Chirá) ...	85	10	95	...	95		
7	Mahájan (do.) ...	68	1	69				
8	Shekhsar ...	55	39	94				
In the North-east.								
9	Nohar ...	100	17	117				
10	Bahádrán ...	3	13	16				
In the East.								
11	Rájgarh ...	78	17	95				
12	Rení ...	100	24	124				
13	Cháru ...	4	5	9				
14	Sardár Shahr ...	...	...	...	
15	Rájahad (Chirá) ...	21	11	32				
16	Sujágarh (including Bidadahad) ..	193	2	195				
17	Gosánsar (Chirá) ...	32	39	71				
18	Jaisásar (do.) ...	43	43	86				
19	Khejrán (do.) ...	57	23	80				
20	Khalasá Chirá (sequestered vil- lages).	...	5	5				
In the West.								
21	Magrá (Chirá) ...	53	34	87				
22	Khárf Pattí (Chirá) ...	24	21	45				
Scattered.								
23	Hazúrian (Chirá) servants ...	72	1	73				
24	Akran (do.) ...	65	3	68				Consisting of Char- ans, Parohits, &c., villages.
25	Ratágarh ...	...	1	1				A considerable town held in grant by Thákur Jai Singh of Dundlod; for- merly a separate tahsil.
26	Púgal (a fief) ...	...	44	44	...	44		
TOTAL VILLAGES		1,062	384	1,446	386	1,814		

PART III.

THE DARBAR, ARISTOCRACY, AND OFFICIAL CLASSES.

The Mahārājā of Bikanēr claims to be head of the Rāthor clan, and therefore to take precedence of Jodhpūr on the grounds set forth at pages 12 and 13 of the History.

Whether the claim is just or not I will not undertake to say.

Each state has at different times taken possession of the capital of the other, Jodhpúr has, most often been in a position to act as aggressor, and, in addition to the one successful invasion, has several times besieged the fort of Bikanír without success. The British Government has allowed to each state the same salute, *viz.*, seventeen guns. The part the Bikanír State played in the time of Akbar, when in acknowledgment of his services in Gújrat or in other ways the emperor bestowed on Rao Rái Singh extensive territories, and it is said the title of Rájá, together with the wealth that the Dakhan commands brought into the country, raised the pretensions and expenditure of the darbár to such an extent that even now the effect is felt, and extravagant habits have long prevailed which for generations have kept the state in debt. Insignia of honor, called "*máhi maratib*," were twice conferred on the Bikanír chief by the Múghals—first, on Anúp Singh after a successful campaign in the Dakhan; and second, on Gaj Singh for services to the empire. The insignia were not identical, and the precise degree of honor conferred I do not know. In Akbar's time Rái Singh of Bikanír had a place on the list of mansabdars higher than that of any other Hindú, except the ruling family of Amer.

It may be taken for granted that every Bikanér chief will first aim at being recognized by the British Government as head of the Ráthors, and failing that at avoiding any settlement of the question of precedence as regards himself and the Jodhpúr chief. Willy flatterers Rái Singh may again belong to border villages specified at page man, he will be persuaded that these matters are not finally settled.

On the Naurātrā of Chet and Asoj (March and September) and the Satamī of Māgh (January), all in honor of Devi, the Mahārājā goes in state to temples within the precincts of the fort. Chet Sud 7th, Phagan Sud 11th (February), he visits the temples of Nāgnijī (an aspect of Devi) and Lakshmi Naarin respectively.

On the full moon of Asárh (July), called the "gur puno," the Maharájá proceeds to and worships the cenotaphs of his ancestors at Deví Kund. On his birthday the procession is to the Sri Ráj Ratan Bihári temple, described elsewhere.

On the Dasahra the chief goes to worship a khejrā tree (in connection with an incident of Rām Chandra's career), where the effigy of Rāwan is shot with arrows. This is the only occasion on which the "māhī marātib" or fish insignia received by Rājās Anūp Singh and Gaj Singh from the Mughal emperors are brought out.

When intercourse between the British Government and Bīkánir was first established, there were three thākurs with very large estates—Mahājan, Bāhadrān, and Chūrú.

ARISTOCRACY.

Mahājan is about half-way between Bīkánir and the Sirsā border: the estate comprises nominally one hundred and forty villages, but of many nothing but their sites remain.

The Thākur of Bāhadrān at the time I allude to had more than a hundred villages situated on the Hissār border, and he was, when disposed to plunder, in a position to be particularly troublesome to British territory.

Chūrú had eighty villages, and, being on the Shekhāwātī border, had a good base of operations for retaliating when forced to abandon his fort.

Besides these three, there were, and are, no thākurs with more than thirty villages, and but a few who held more than a dozen; but Bīdāwats, whose country extends along part of the Mārwar and Shekhāwātī borders (see "SÚ-JÁNGARH"), and the Sringot Bīkás, near the north-east boundary, were formidable clans.

The Bīdāwats especially are addicted to plundering.

Mahārājā Súrāt Singh, great-grandfather of the present chief, was a prince of much vigor, and in the early part of his reign he was successful against his enemies abroad, and reduced his thākurs to subjection at home. Chūrú was taken, custom dues were exacted from the Bīdāwats, many of the refractory were deprived of their estates, and some were imprisoned and put to death. But after a time the ousted owners, with the aid of others, recovered their estates, plundered the country, and defied the Darbār. At length the assistance of the British Government was solicited, the treaty of 1818 was concluded, and a British force entered Bīkánir. It restored some twelve forts to the Darbār, extending from near Hissār to Sújāngarh, and entirely re-established the Darbār's authority. Chūrú and Bāhadrān were both confiscated, but for many years there was no approach to order throughout the state. British troops had to co-operate with the Darbār against the outlaws, and assistance in various ways was accorded.

In 1834 Major Foster was established in Jhúnjúnú in command of the Shekhāwātī Brigade, of which one troop was composed of Bīdāwats, and towards the expenses of which Bīkánir contributed Rs. 22,000 annually.

Major Foster's efficient force and his vigorous action prevented the malcontent thākurs of Bīkánir from using Shekhāwātī any longer as a refuge and a lurking place, while his neighborhood vastly increased the controlling power of the then chief, who was able to raise the sum first levied from the thākurs in lieu of service by Mahārājā Súrāt Singh, after his treaty with the British Government.

When Major Foster's brigade was removed from Shekhāwātī, the Darbār had become too strong to need direct assistance from Government; so that when in 1856 an attempt was made by the Chūrú thākur to recover his estate by force, he was easily driven away and eventually captured.

The thākurs of Bīkánir have thus been subjected; the once powerful nobles of Chūrú and Bāhadrān now hold but three or four villages and reside constantly under the eye of the Darbār. Mahājan has been deprived of a third of his estate, taxes were multiplied, and lands transferred at the pleasure

of the Mahārājā, and all this without more than a very few thākurs holding grants again venturing to resort to the usual expedient of leaving their state and openly plundering in it from another.

So far as I know, there is no state in Rājputānā in which the old feudal tenure has so nearly passed away, and the power of the chief is so absolute as in Bikanīr. But there is a limit to endurance, and to avoid the retrogression which would be so great an evil, the Darbār certainly ought to make and keep to settlements* with the thākurs similar to the one mentioned at page 2, instead of constantly deepening the discontent by unreasonable additions to their burdens. They furnish no troops to the Darbār, but pay "rakm" or a sum in commutation of service.

This "rakm," though spoken of as commutation for service, included also a protection tax, called "rakhwālī," levied at a time when thākurs required support from the inroads of Sikhs and others. "Rekh" is the term for commutation of service, and "rakm" is "rekh" *plus* "rakhwālī."

The thākurs of Bikanīr are divided into—

- (1).—Those descended from Bīkā, consisting of nine important families and known generally as Bīkās.
- (2).—Those from Bīdā, Bīkā's brother, consisting of six important families known as Bīdāwats.
- (3).—Those from Karmśī, Bīkā's less distinguished brother, one small family called Karmśiots.
- (4).—Those from Kāndhal, Bīkā's uncle and chief supporter, consisting of three great families known as Kāndhalots. See "CHÚRÚ and BAHÁDRAS."
- (5).—Those from Māndhal and Rūpji, two other uncles of Bīkā, less distinguished than Kāndhal. Their successors are known respectively as Mandhlāwats and Rupāwats, neither very important.
- (6).—The Bhātīs who possessed their estates before Bīkā's time, and submitted to him or his descendants. They consist of Raolots which have nine branches, and Pugalīa which have four.
- (7).—Miscellaneous Rājput families of various clans: twenty-three in all.

The above are all "tázīmī," or entitled to a place in Darbār.

The thākurs of Bikanīr in many cases retain their pristine manliness and vigor, which are probably kept alive by border

HABITS OF THAKURS. fights, by the necessity of looking to their own resources for protection rather than to the authority of the Darbār, attenuated as it is by extension over a vast tract, and lastly by what they call their "game of dacoity and cattle-lifting."

Every one who has the means possesses a small fort, which is surrounded by a rampart of sand supported by "phog" twigs, called a "Ghulkot," and within it are usually (or were till recently) found many of the owner just contemplated, the th

extraordinary exertion, and then, indeed, they make a long and arduous journey, when they wish to reach. Here and there, under a mound or thorn hedge, they hide and their horses, including a young

* This settlement has recently been extended.

wife of a rich Bania, is then hurried off without delay in a direction likely to mislead pursuers, who soon, aided by a skilful tracker, will be following their footprints. Sometimes they are at considerable trouble to obliterate these footprints, which is, however, no easy matter, for the skill of the "khojís" or trackers is marvellous, and they will often recover the scent when thrown out for a time. It is said that in tracking cattle they can often fix the breed to which the animals belong. But the wind and drifting sand aid the freebooter, who usually gets off with his prize, and if the offence is brought home to him, he seldom suffers any penalty beyond having to restore the stolen goods, and he can sometimes venture to refuse to do even that. The lady he has made a prisoner is in no danger of suffering anything worse than the discomfort of frequent and rapid travelling on the back of a camel. She is certain of being treated with the utmost respect consistent with her security. If, too, at the crisis of the exciting game the Rájput dacoit comes into collision with a Rájput lady, that is if she chooses to give refuge in her own apartments to the victims of his violence, he will usually give way and resign the prize; in fact, the typical Rájput is the most gentlemanly brigand under the sun. I do not mean to say that all thákurs are without scruples as regards plundering: some no doubt disapprove of it, and even an average thákur often thinks it improper to plunder within the limits of his own state, unless his Darbár has maltreated him and compelled him to become a "bárotia" (báhar watání), that is to expatriate himself. His object then is to make himself as offensive to his chief as possible until the latter comes to terms with him. But if active in dacoity, a good border thákur is equally active in resisting it. The knowledge that some well-known "Jesjí" or "Sagatjí has mounted" often drives back to their forts a band of marauders, and a thákur of special vigor can add to his income by the tribute he receives for protecting weak neighbors. The thákur of the desert is of convivial habits, and when a feast is given the guests usually make a night of it, and can attend to no business, however, pressing, till noon the next day. Their inferior servants are nearly always slaves (see "OFFICIAL CLASSES," "SLAVES").

They themselves however poor have a horror of work which appears menial, and if they take service expect to be treated as gentlemen. The Political Assistant at Sújángarh being anxious to have a Ráthor as a personal attendant offered service to a fine young fellow who had followed and brought prisoner a man who had stolen his camel. The pay, Rs. 7 a month, he was well satisfied with, and he was ready to do any work not discreditable; but he was anxious to protect himself against the evil which Firingí service was said to entail, so before closing with the offer he propounded certain conditions; he was not to be called either a chaprásí or a chobdár (mace-bearer), both being ungentlemanly offices; he was not to be required to do any low work (*chodo kám*); his master was never to be angry with him and was not to dismiss him peremptorily. Having stated his conditions, he demanded a written agreement to them, but was eventually satisfied with a general promise of good treatment. Shortly after the Assistant went to Bíkánír, leaving his new attendant behind at Sújángarh. He was so offended at not being taken to Court that he went away. Six months after, a famine having meanwhile occurred, he returned, saying he had only been to see his mother. However, there is no doubt that if stationed near their homes, where they would be happy, Ráthors, who are called by Tod one of the two bravest of all the Rájput races, would eagerly accept service under the British Government, and under mild discipline and kindly officers would make admirable cavalry. The great

families at page 115; a fuller list of
 Thākurs v
 The Report for 1870-71.
 upwards, are as follows:—

Number.	Sub-clan and family.	Name of seat or estate	NUMBER OF VILLAGES COMPRISING EACH ESTATE			Amount of "rakm" or revenue paid to the Rāj.	REMARKS.
			Paying revenue.	Revenue free.	TOTAL.		
					Rs.		
1	Ratan Singot Bīkā	Mahājan	63	63	14,000	Descendant of Ratan Singh, a grandson of Bīkā.	
2	Ditto	Kumānā	9	9	2,400		
3	Snogot Bīkā	Sāmukh	18	18	5,000	Descended from Rāj Jet Sī.	
4	Ditto	Jasānā	23	23	5,000		
5	Ditto	Bā	11	11	4,800		
6	Ditto	Ajīpur	16	16	5,000		
7	Ditto	Bādānā	8	8	2,101		
8	Kashen Singot Bīkā	Sāukhu	21	21	6,000	Descended from Bājā Rāj Singh.	
9	Ditto	Nīma	11	11	3,000		
10	Bhūmrājot Bīkā	Rājpurā	19	19	3,100	Descended from Rāj Jet Singh.	
11	Pīrthīrajot Bīkā	Dādrewā	14	14	6,007	Descended from Rāj Kāhān Singh.	
12	Amarsīot Bīkā	Hardeśar	8	8	1,300	Ditto ditto.	
13	Rādot	Rāwatsar	41	41	8,000		
14	Ditto	hoi	6	6	1,600		
15	Ditto	Jaitpur	8	8	2,400	Descended from Kādhal Bīkā's uncle, Chūrd and Bahāīrā were the two principal estates of the Kādhalots.	
16	Ditto	Hurdeśar	5	5	800		
17	Barīarot	Zāhūnā	8	8	1,500		
18	Ditto	Sāton	8	8	1,500		
19	Ditto	Deplār	8	8	2,000		
20	Ditto	Lonānā	7	7	751		
21	Keshodādot	Būlāsar	12	12	4,001		
22	Khagarot	Loa	6	6	1,101		
23	Ditto	Khārī	9	9	2,250		
24	Ditto	Kanwād	6	6	1,201		
25	Tejsīot	Gopālpurā	6	6	1,500		
26	Ditto	Chārwa	8	8	1,400		
27	Ditto	Mahāsār Kanotā	10	10	2,000		
28	Manohardādot	Sāndwa	7	7	3,200		
29	Madhāwat	Sobhasar or Sobhadesar.	7	7	1,900		
30	Pīrthīrajot	Hardeśar	12	12	3,001		
31	Madhāwat	Saronda	6	6	1,501	Descended from Madhāl Bīkā's uncle Bhātī Rājput.	
32	Karnot	Jaimāhar	6	6	950		
33	Kushāwat	Khārībānā	6	6	1,500		
34	Pogālā	Pugal	2	2	—	Villages valued at Rs. 21,400.	

The official class consists of hereditary servants of the state and foreigners (pardesīs). Against the latter there

OFFICIAL CLASSES.

is a strong prejudice throughout the country. Many important families of hereditary servants are descended from the officials who accompanied Bīkā when he left Jodhpūr to invade Bīkānūr; these are called *mutasaddis*, and their origin will be found page 1. Other *mutasaddis* are descendants of men introduced long ago by rājās other than Bīkā: of these the "Kotāris" Maheśī Banias, whose ancestor, Tilokāī

organized the departments of the state in Rájá Rái Singh's time, are a specimen (*vide* page 31). Then there are the descendants of Nírú of Bágór and Nápo the Sankhla, who conjointly observed the omens which led to the selection of the site of the city and forts (*vide* page 7). The principal lower classes of state servants are—

The *darbáris* or *deoridárs*, door-keepers of the palace, who consist chiefly of a family of Saiyads many generations in the ráj service (*vide* page 41), a family of Gangání Ráthors, and one of Biás Bráhmans.

Fauzdárs, who are not judicial and military officers as the name implies, but the Maharájá's cup-bearers and of the Bháti clan. Some of these are employed in high offices.

Pándís, or Bráhma cooks.

Khawás, slaves of a superior grade and respectable position.

Kotwáls, who are banner-bearers and not town police superintendents.

Ahírs and *Godáwats*, the Maharájá's shoe-bearers. The Ahírs are descended from Ude Rám, who did the state good services in Rájá Anúp Singh's time (*vide* page 41).

Asaich Rájpúts, who are employed among the camels.

Málís, or gardeners.

The menials are hereditary household slaves, called "chelas." They are,

SLAVES.

I believe, never sold by Rájpút families of distinction, though they often form a part of a bride's

dowry. When not the children of slaves, they have usually been purchased in times of famine from their starving relations. Their work is light, and they are generally well treated and sometimes placed in positions of high trust; but thákurs, especially the inferior ones, occasionally act with much cruelty towards their slaves as well as their other dependents. "Chelas" who have fled from their masters are to be met with in British territory, where they often assume the caste of their former owners. The term "chela" signifies disciple rather than slave, and was applied to household servants by the large-minded Akbar as the following extract will show. Whether in this use of the word the Rájpúts were taught by Akbar or he by them I cannot at present say:—

"His Majesty from religious motives dislikes the name 'bandah' or slave, 'for he believes that mastership belongs to no one but God. He therefore calls this class of men *chelahs*, which Hindí 'term' signifies a 'faithful disciple.' Various meanings attach to the term 'slave.' First, that which 'people in general mean by a slave. Some people obtain power over such 'as do not belong to their sect and sell and buy them. The wise look upon 'this as abominable (Blochmann's translation of *Ain Akbarí*, p. 254)."

The parohits or priests of the Darbár, as of Ráhtor Rájpúts generally, are of the Sánor division of Kanaují Bráhmans. The ancestors of the present priests are said to have accompanied Seojí when he emigrated to the desert from Kanauj.

BRÁHMANS.

Parohits play an important part in the history of the state, as will be seen from the history.

The pundits or teachers of the Shastars are of the six "Niyátia" or branches of a section of the Gor division. The Joshís or astrologers are Pokarna Bráhmans.

There are about ten official Chárans or bards, who make verses, compile books, and are employed on miscellaneous duties, and one of them has charge of the "bíbhut-dán" or department of alms-bestowing; but this office is not hereditary.

CHARANS.

Cháráns hold a good many villages throughout the state, and are esteemed almost as much as Bráhmans. They claim, I believe, to be of Rájpút extraction.

The Díváns who have administered the state have been usually taken from the old officials, "*mutasaddís*," and sufficient is said about them under Part I. Occasionally outsiders have held power, but they meet with great opposition and are unpopular with all classes. An omen long ago is said to have indicated that the state would not flourish under strangers (see last few pages of Part I).

The following statements, taken from the Sújángarh Agency Report for 1870-71, show the estates held under grant, both those bearing revenue (*rakm*) and those rent free :—

ESTATES—JAGIR AND MUTAF.

The following touching story was told me by a Cháran widow :—She had taken up her abode in Chárwás of Bíkánír, where she incurred a debt to the thákúr of the place, who, fearing she would run away, confined her in a hole. Out of this hole she managed to scramble, and taking advantage of a blinding sandstorm escaped from the village with her children in her arms to Chápar, a few miles off, out of the thákúr's reach. There she was followed by a man with whom she had cohabited and whom the thákúr had sent to entice her back. She would not go, but the man remained with her, and after a time took an opportunity of selling her children as slaves and carried the price to the thákúr. One of the children was unweaned, and the purchaser permitted her to remain and nurse it; but he had not the humanity to provide her with food, and she was soon obliged to return to Chárwás, as she had a chance of earning a little money there, and she hoped before long to come back and nurse her child. But no sooner was she within reach of the thákúr than he again shut her up, and she could not get away in time to save her baby, which died for want of nutriment. Pressed by want she once more returned to Chárwás, and again lived with the thákúr's man, by whom she had a child. The man at length died, whereupon, for money he owed the thákúr, the latter seized the child and once more confined the widow, who escaping came with her complaint to Sújángarh.

Estates held by Deed of Grant (Pattas) and paying "Rakm" to the Raj.

No.	Names of sub-clans.	No. of villages.	Amount of "rakm."	Total of "rakm."	Head-quarters of principal thákurs.
<i>I.—Bikas.</i>					
1	Rájwí ...	22	3,036	...	Village Changoi.
2	Khawáswál (or illegitimate) ...	3	226	...	
3	Ratansingot ...	82	25,164	...	" Mahajan.
4	Sringot ...	120	33,503	...	" Bhukarko, Jagasana, Sidmukh, Ajítpúra.
5	Gharsiot ...	11	2,776	...	" Gharsisar, Garbdesar.
6	Pirthi Rájot ...	16	5,407	...	" Dadrewa.
7	Bághawat ...	7	1,519	...	" Meghána.
8	Amarrot ...	1	110	...	
9	Tejsiot ...	8	2,771	...	
10	Ramawat ...	1	250	...	
11	Nímawat ...	2	550	...	
12	Mádhosot ...	2	641	...	
13	Rájsiot ...	2	85	...	
14	Partáb Singot ...	1	6	...	" Hardesar.
15	Kishan Singot ...	56	16,706	...	
16	Umrawat ...	12	2,846	...	" Rájpara.
17	Nárnót ...	29	8,105	...	
18	Bhímrájot ...	19	3,100	106,801	
	TOTAL ...	394			
<i>II.—Kandhlót.</i>					
1	Ráolot ...	80	17,865	...	" Rawatsar, Jaitpur, Dhandusar.
2	Barínrot ...	57	14,276	...	" Depalsar, Zahiria, Sátón. Formerly the Banírots and Sáindasots held the great estates of Bahdrán and Ohúrú respectively, see pages 110, 111.
3	Sáindásot ...	6	931	33,071	
	TOTAL ...	143			
<i>III.—Bídáwats.</i>					
1	Keshodásot ...	15	4,791	...	" Bídásar.
2	Manohardásot ...	44	12,916	...	" Sandwa.
3	Tejsiot ...	44	10,647	...	" Gopálpúra, Malsisar, Charwas.
4	Khagárot ...	33	7,974	...	" Loha, Khari, Kanwári.
5	Mán Singot ...	12	3,406	...	
6	Mundráwats ...	9	2,300	...	" Sobhasar.
7	Udekarnot ...	3	440	...	
8	Pirthirajot ...	20	4,947	...	" Harsasar.
9	Sánwáldásot ...	1	275	...	
10	Sihawats ...	3	400	...	
11	Haráwats ...	7	648	...	
12	Bhíngot ...	1	110	48,854	
	TOTAL ...	192			
<i>IV.—Other classes of Rathors.</i>					
1	Karmsiot ...	6	2,498	...	
2	Randhirot ...	1	6	...	
3	Mandlawats ...	10	2,503	...	" Saronda. [Several of these families are as old as any in the state. Thus the Karmsiots, Mandlawats, and Rúpawats are descended from uncles and coadjutors of Bíká, but none are of much present importance.]
4	Mándlot ...	3	432	...	
5	Ranmalot ...	1	51	...	
6	Rupáwats ...	6	1,044	...	
7	Jaitmalot ...	1	60	...	
8	Kundaliá ...	2	82	...	
9	Udávats ...	4	942	...	
10	Náthal ...	2	147	...	
11	Patáwat ...	1	20	...	
12	Gohel ...	1	5	7,790	
				196,516	

Estates held by Deed of Grant (Pattas) and paying "Rakm" to the Raj—(contd.)

No.	Names of sub-clans.	No. of villages.	Amount of "rakm."	Total of "rakm."	Head-quarters of principal thakurs.
	Brought forward...	767		106,516	
	VI.—Bhattis.				
1	Pūgalla ...	12	2,102	...	Village Pūgal.
2	Raolot ...	4	867	...	" Bīsnok.
3	Dhanrajot ...	18	3,445	...	" Jaimalsar.
4	Karnot ...	14	1,371	...	" Khārbān.
5	Kishnawast ...	10	2,200	...	
6	Gogli ...	4	475	...	
7	Bālā ...	3	94	...	
8	Derawarjā ...	1	400	...	
9	Pāld ...	3	210	...	
10	Kebhar ...	1	85	...	
11	Chhena ...	1	65	10,757	
12	Anjanot ...	2	96	...	
13	Akhawat ...	1	16	...	
14	Khifā ...	1	160	...	
15	Jaltāng ...	2	229	...	
16	Rar ...	1	6	...	
17	Rupetot (Fojdār) ...	8	1,859	...	
18	Dādā ...	8	66	2,420	
	TOTAL ...	89			
	VII.—Kachwahas.				
1	Girdharjika ...	4	690	...	
2	Bhainrajika ...	2	483	...	
3	Kachwahā ...	8	476	...	
4	Nardka ...	1	97	1,696	
	TOTAL ...	10			
	VIII.—Panwar ...	18	2,774	...	
	VIII.—Qodah ...	2	112	...	
	IX.—Tāwar ...	2	654	...	
	X.—Qodā ...	4	696	...	
	XI.—Qahlot ...	1	103	...	
	XII.—Ashyach ...	1	100	4,439	
	XIII.—Chandrawast ...	1	85	85	5,624
	TOTAL ...	29			
	<i>State servants,—chdkars, kauris and darbārs.</i>				
1	Sani ...	4	663	...	} Both are Parithars; the first are the hereditary horsemen and stable superintendents, the second are the Maharaja's valets and body-guards.
2	Parithar ...	13	3,693	...	
3	Ida ...	1	86	...	
4	Chohān ...	1	390	...	
5	Baghor Chohān ...	4	171	...	
6	Deora and Baghor ...	2	65	...	
7	Sinkhlā ...	10	768	...	
8	Fonugra ...	3	161	5,816	
9	Khunchi ...	2	276	...	
10	Kulya ...	1	63	...	
11	Dhain ...	1	24	363	
12	Kothlār ...	2	185	...	
13	Khawā ...	10	4,167	...	
14	Ahār ...	1	132	...	
	TOTAL ...	183		299,30	10,633
	Carried over ...	950		226,416	

Estates held by Deed of Grant (Pattas) and paying "Rakm" to the Raj.

No.	Names of sub-clans.	No. of villages.	Amount of "rakm."	Total of "rakm."	Head-quarters of principal thákurs.
<i>I.—Bikas.</i>					
1	Rájwi ...	22	3,036	...	Village Changoi.
2	Khawáswál (or illegitimate) ...	3	226	...	
3	Ratansingot ...	82	25,164	...	" Mahajan.
4	Sringot ...	120	33,503	...	" Bhukarko, Jagasana, Sídmukh, Ajítpúra.
5	Gharsiot ...	11	2,776	...	" Gharsisar, Garbdesar.
6	Pirthi Rájot ...	16	5,407	...	" Dadrewa.
7	Bágháwat ...	7	1,519	...	" Meghána.
8	Amarrot ...	1	110	...	
9	Tejsiot ...	8	2,771	...	
10	Ramáwat ...	1	250	...	
11	Nimáwat ...	2	550	...	
12	Mádhosot ...	2	641	...	
13	Rájsiot ...	2	85	...	
14	Partáb Singot ...	1	6	...	" Hardesar.
15	Kishan Singot ...	56	16,706	...	
16	Umráwat ...	12	2,846	...	" Rájpura.
17	Nárnót ...	29	8,105	...	
18	Bhimrájot ...	19	3,100	106,801	
	TOTAL ...	394			
<i>II.—Kandhlót.</i>					
1	Ráolot ...	80	17,865	...	" Rawatsar, Jaitpur, Dhandusar.
2	Barínrot ...	57	14,275	...	" Depalsar, Zahiria, Sátón. Formerly the Banírots and Sáindasots held the great estates of Bahdrán and Ohúrú respectively, see pages 110, 111.
3	Sáindásot ...	6	931	33,071	
	TOTAL ...	143			
<i>III.—Biddáwats.</i>					
1	Keshodásot ...	15	4,791	...	" Bídásar.
2	Manohardásot ...	44	12,916	...	" Sandwa.
3	Tejsiot ...	44	10,647	...	" Gopálpúra, Malsisar, Charwas.
4	Khagárot ...	33	7,974	...	" Loha, Khari, Kanwári.
5	Mán Singot ...	12	3,406	...	
6	Mundráwats ...	9	2,300	...	" Sobhasar.
7	Udekarnot ...	3	440	...	
8	Pirthirajot ...	20	4,947	...	" Harsasar.
9	Sánwaldásot ...	1	275	...	
10	Sihawats ...	3	400	...	
11	Haráwats ...	7	648	...	
12	Bhímgot ...	1	110	48,854	
	TOTAL ...	192			
<i>IV.—Other classes of Rathors.</i>					
1	Karmsiot ...	6	2,498	...	
2	Randhirot ...	1	6	...	
3	Mandlawats ...	10	2,503	...	" Saronda. [Several of these families are as old as any in the state. Thus the Karmsiots, Mandlawats, and Rúpawats are descended from uncles and coadjutors of Bika, but none are of much present importance.]
4	Mándlot ...	3	432	...	
5	Ranmalot ...	1	51	...	
6	Rupáwats ...	6	1,044	...	
7	Jaitmalot ...	1	60	...	
8	Kundaliá ...	2	82	...	
9	Udáwats ...	4	942	...	
10	Náthal ...	2	147	...	
11	Patáwat ...	1	20	...	
12	Gohel ...	1	5	7,790	
	TOTAL ...	38			
	Carried over ...	767		196,516	

Estates held by Deed of Grant (Pattana) and Pattana "Latta" in the Taluk of (Munim).

No.	Names of sub-districts	No. of villages.	Amount of "Akhut"	Total of "Akhut"	Remarks
Brought forward		17		12357	
V.—Bhatia.					
1	Pogalla	15	225		A. 10000
2	Raolot	4	250		B. 10000
3	Dhanrajot	18	250		C. 10000
4	Karnot	14	150		D. 10000
5	Kishnawat	10	150		
6	Gogh	4	150		
7	Bela	5	150		
8	Derawaria	3	150		
9	Pabbi	4	150		
10	Kohar	1	150		
11	Chhena	1	150		
12	Anjanot	1	150		
13	Akhiwat	1	150		
14	Khila	1	150		
15	Jattong	1	150		
16	Bar	1	150		
17	Rupriot (Foydar)	1	150		
18	Badh	3	50	12357	
TOTAL		89			
VI.—Kachwala.					
1	Girdharika	4	250		
2	Phalarika	10	250		
3	Kachwala	2	250		
4	Natika	2	250	1250	
TOTAL		18			
VII.—Panwar					
VIII.—Toda					
IX.—Tawa					
X.—Chodi					
XI.—Gahlot					
XII.—Asbyach					
XIII.—Chandaria					
TOTAL		20		1250	
State servants—children, barons and barons.					
1	Sani	6	250		
2	Parlar	17	250		
3	Ida	1	250		
4	Chhila	1	250		
5	Baghar Chhila	4	250		
6	Dawa and Baghar	2	250		
7	Sankhi	11	250		
8	Sankhi	2	250		
9	Kharoli	2	250		
10	Rutra	1	250		
11	Ida	1	250		
12	Kothari	2	250		
13	Kharoli	17	250		
14	Alu	1	250		
TOTAL		120		2100	
Carried over		200		2100	

Estates held by Deed of Grant (Pattas) and paying "Rakm" or Commutation for service to the Raj—(contd.)

No.	Names of sub-clans.	No. of villages.	Amount of "rakm."	Total of "rakm."	Head-quarters of principal thākurs.
	Brought forward ...	959	...	2,26,448	
	<i>State servants,— Chikaras, Lachris and darbāris—(contd.)</i>				
15	Kayath (Tan Bakold) ...	1	28	...	
16	Darbāris ...	...	...	...
17	Five Hindū, Rs. 188 ...	10	743	...	
	" Musalmans, Rs. 655 ...	...	...	...
18	Satar (carpenter) ...	1	53	...	
19	Bāld (coachman) ...	1	6	...	
20	Mālie (residence) ...	1	105	...	
21	Kotwāl ...	2	123	...	
22	Dhobi ...	1	215	5,707	
	TOTAL ...	72			
	<i>Charitable grants.</i>				
1	Prābhāns ...	34	4,877	...	
2	Chāras ...	36	1,181	...	
3	Suamā ...	2	57	...	
4	Pakire, Musalman ...	1	21	6,132	
5	Other charitable grants...	7	13		
	TOTAL ...	701	...	7,355	
	GRAND TOTAL ...	1,057	2,33,631	2,33,831	

ABSTRACT.

1	Bikas ...	394	1,05,841	...
2	Kāndhals ...	143	33,071	...
3	Bidāwats ...	192	48,851	...
4	Other Bāthons ...	38	7,799	...
5	Bhattis ...	89	13,177	...
6	Kuchhwāds ...	10	1,506	...
7	Panwar, &c. ...	30	10,703	...
8	State servants ...	71	6,707	...
9	Brahmans, &c. ...	90	6,132	...
	TOTAL ...	1,057	2,33,631	2,33,831

PART IV.

DISTRICTS, TOWNS AND VILLAGES.

The northern parganas of the Bikanir State lie along the bank of the Sotra or Hakrá, in the dry bed of which wells are dug and the best water in the region obtained.

NORTHERN PARGANAS.

The head-quarters of the Parganas Anúpgarh, Sardágarh or Alwána, Súrta-
garh and Hanúmágarh, or Bhatner and Tibí, are all on the bank of the
ancient river. The inhabitants of the region are Bhátis Pírzádás (see "PASTORAL
PEOPLE"), Sódas Ráhts, Johiyas, and Bhattis (see below under "BHATNER").
The country is bare and desolate to a degree: towards the east sandy and undu-
lating, elsewhere often firm and level. In spite of the difficulty about water,
the grazing is excellent and the number of cattle possessed by the people
great: it averages perhaps twenty head to a house. In Bháwalpúr and the
people being in return
banks of the Satlaj.

The Sotra occasionally flows. General Cunningham speaks of the water some-
times coming roaring down, but its waters are soon absorbed in the desert.

The Naiwál is another old river-bed lying nearly parallel to, and a few
miles north of, the Sotra, but water never I believe flows in it. Other old
channels there are, and so great was the united body of water which must at
some period have flowed down them that, they are conjectured to have borne
the ancient Satlaj.

hern border contains 37 villages, which are
less than 13 to a village. Of these 300 are
7 by donkeys, and the rest by bullocks.

Of the houses, numbering 594, 372 are said to be of mud and 222 of
grass and "phog." There are 39 shops, and the
population is estimated at 3,646, cattle 6,789, sheep
and goats 5,539.

Houses.

The grazing in this pargana is in parts very good; but water, which is
collected in tanks (tobas and jors), is often scarce. "Sajji" or potash is
the only special product. The ancient bed of the Kagar passes through a
part of the pargana, and wells in it supply the best water obtained. There
are scarcely any masonry buildings in the pargana, and no villages with a
population of five hundred persons. Rájpúts and Musalmáns (the latter are
called Sindhiás) are the most numerous.

The head-quarters of the district of that name, ninety miles due north of
the city on the bank of the Sotra, only remark-
able for its fort, which is considered of some
importance; but I am unable to give any description of it. For an account of
the capture of Anúpgarh from the Bhattis and Johiyas, *vide* Part I, page 40.

Anúpgarh.

Sardágarh district.

Adjoins Anúpgarh on the east—

25 villages,
223 ploughs,
471 houses.

Many Ráthls live in the pargana. They are a class of Musalmán Rájputs of somewhat predatory habits (see next page).

Head-quarters of the pargana also on the Sotra. The village was established in "A. D." 1832 by two Bíká Rájputs, and called Alwána. It subsequently became fiscal (khálisa), and Mahárájá Ratan Singh named it after his son Sardár Singh.

SARDARGARH.

Suratgarh district, east of Sirdárgarh and west of Bhatner or Hanúmángarh, formerly, according to the Darbár's report, called Sodáwátí, being part of the territory occupied by the Sodá Rájputs, who were supplanted by the Bhattís.

SURATGARH DISTRICT.

A little wheat and barley is produced in this pargana when the rains are abundant, and the grazing is very good. The houses are numbered at 1,973, and the population estimated at 10,000.

Head-quarters of the pargana of the same name on the Sotra. It was founded by one Ragbúnáth Singh, who had a fort there. In Sambat 1862 (A. D. 1815) Mahárájá Súrát Singh took possession of it, and built a fort there which he named after himself.

SURATGARH.

The village contains about five hundred houses, chiefly Játs, Brahmans, and Khatris. It is one hundred and fifteen miles north-east-by-north of the city.

HANUMANGARH DISTRICT or Bhatner.

The Hanúmángarh or Bhatner district comprises—

110 villages,
1,715 houses,
1,593 ploughs,
10,648 inhabitants (according to darbár report),
19,590 cattle (including sheep and goats).

The old bed of the Kagar, which crosses the district and on which the fort and head-quarters station is situated, sometimes contains water in the rains, after which some wheat and barley is produced.

Labánás, Játs, Ráthls and Johyas are the principal inhabitants.

Sajjá is an important article of manufacture in about twenty villages to the north of the district.

The Bhatner fort has attained great historical celebrity from its position, being in the route of invasion from Central Asia to India.

I am informed by Mr. Oliver, late Deputy Commissioner of Sirsa, that Bhatner, Abor, Bhatindá, and Sirsa, situated at the angles of a nearly square figure with a side about fifty miles long; each had a fort on the same plan and of the same dimensions, and thus was formed a "quadrilateral" in the path of any invader from the north-west.

The "*Tórikh Hind*" speaks of Bhatner having been taken by Mahmúd of Ghazni in 1001; and Tod speaks of its having been attacked by Tímúr. It seems probable that he left a Tartar Chagitai noble in charge of it, who was expelled by Bhattís from Márot and Phulra under one Bersí; but whether the place took its name originally from them or from one Rájá Bharat is a moot point (*Hissar Gazetteer*). General Cunningham, who, with the late Colonel Jackson, was employed as Commissioner in A. D. 1847 to determine the north-east boundary of Bháwalpur and Bíkánír, states that Bhatner was taken by Khetsí Kondhalát in Sambat 1854 (A. D. 1527) from Sada Cháyal Rájput, of which clan no mention is made by Tod. In Sambat 1606 (A. D. 1549)—these dates do not exactly tally with those of the Kiyánt—Mirzá Kámrán, brother of Húmáiyún, assaulted and took the fort, on which occasion Khetsí with five thousand Rájputs was slain; though Kámrán was subsequently

defeated by Ráo Jetsá of Bikanér. Fíroz Cháyál had meanwhile recovered the fort, and the Ráo therefore sent his son, Thákúr Sí, to retake it. The rest of the Commissioner's abstract of the history of Bhatner, which was derived from two different Persian manuscripts, one of which was obtained from a Saiyad, the descendant of the ancient Kázás of Bhatner, tallies generally with the "Kiyánt," with which the above too does not materially differ. The Commissioners examined the earliest deed produced referring to Bhatner, namely, the imperial firmán under which Rái Singh of Bikanér held the pargana from Akbar. The annual value of Bhatner was noted at about six lakhs.

The southern point of the Láhór appeared from an examination of the bank of the Satlaj; and the accounts of Rájá Anup Singh's time which the Commissioners saw also show that the western boundary of the pargana was then the said *danda*.

When Rájá Anup Singh visited the pargana in Sambat 1742, a bard, one Karam Sándú, recited a poem before him, which specified the extent of the pargana and gave the names of the villages inhabited at that time as 211 in number. The bard received in rent-free grant the village of Ludána on the old bed of the Sotra, and his descendant produced the poem before the Commissioners. General Cunningham has allowed me to examine the poem, which describes the pargana as reaching six "jojans" (42 miles) north of Bhatner fort twelve "jojans" (84 miles) west, 22 kos (44 miles) east, and 12 kos (24 miles) south. The sites of a very large number of the villages are still known.

The Johiyas are Rájputís (and not Jats as supposed by Tod) of a very ancient and powerful stock indeed, once known as Yaudheyas, who probably contended with Alexander, before whose time they were, it is believed, established on the banks of the Satlaj. Yaudheya coins as old as the first century of the Christian era have been found near that river (Cunningham's *Ancient Geography*, Vol. I, p. 245). The Johiyas are by no means now extinct, as Tod imagined; many of them are Musalmáns, but some in the Sirsá district, Mr. Oliver tells me, are still Hindús. According to General Cunningham* they formerly held much of the country west and south-west of Bhatner, and their chief places were Khárbára, Sahánkot, and Badopul, which the Ráthors took from them. There are three sections of the tribe—the Admera and Lakvira, who are settled on the banks of the Satlaj, and the Madhera, who, together with the representative of the House of Madhu, the founder of the clan, are for the most part subjects of the Bikanér state. The boundary of these two divisions is still the bank of the old Satlaj.

The Bhattís of Bhatner are believed to be Bhattís converted to Islamism, and to be descended from Jaisal, who founded Jaisalmer and who is said to have been the ancestor, by a left-handed marriage, of the Sikhs of Patálá, Jind, and Nábhá.

The Ráhts also are said to be converted Rájputís; they are of four clans, two of which claim to be Choháns, one Tuar, and one Saroa. In Hisár they are known as Pachádas, and their name "Ráth" signifies cruel. They were great marauders and are now pastoral (*Hissár Gazetteer*).

Tibí, east of Hanúmágarh, is the pargana granted by the British Government to Bikanér in 1561 for services performed during the mutinies. It consists of 12 villages, containing 1,936 houses, and, according to the Darbár, 9,562 inhabitants. It

* Rough draft of a report on the Bikanér and Bhamálpúr boundaries.

too is on the Sotra, and when the rains are good and the river flows and floods freely, good crops of wheat are subsequently raised. When the villagers were transferred to Bikanir, the Darbár disregarded the land revenue settlement made with the villagers, who were the descendants of old soldiers, to whom these lands were granted after the Pindari War, and called "sukhlambars" (see *Hissar Gazetteer*). On the villagers complaining the British Government represented their grievance, and eventually in 1869 the Political Officer of Sujangarh induced the Darbár to continue the original settlement for as many years beyond its term as it had been in abeyance.

The details furnished are as follow:—

Men ...	...	...	...	...	3,261
Women -	...	...	...	...	1,618
Boys ...	...	...	...	...	1,890
Girls ...	...	...	...	...	1,600

There are said to be but 1,107 ploughs—

Cattle	...	...	...	...	6,859
Sheep and goats	...	...	...	...	5,651

This estate, containing in 1870 sixty-nine villages belonging to the first thákur of Bikanir, at present is sequestered, the thákur having refused to accept the terms on which the Darbár will allow him possession, namely, a ten years' lease at Rs. 200, as commutation for each horse of the eighty-six he used to furnish. Mahajan is seventy miles north-east of Bikanir. The thákur and the Darbár have long been on bad terms (*vide* page 72).

NORTH-EASTERN DISTRICTS:
Pugal.

Pugal is a fief of villages in the western corner of the state belonging to an old Bhatti family (see page 6).

The town of Pugal is one of the oldest of these regions. Its fort was the north-eastern of the nine strongholds of Maru (*nau kotī Mārū kī*) when the Ponwars ruled the desert. The Bhattis are said to have held it for more than a thousand years (p. 36 and Tod, Vol. II, p. 265, 2nd edition). In A. D. 1830 the Maharájah took the fort, and the Pugal thákur, often rebellious formerly, is now in subjection. Pugal is famous for its cows.

Nohar district on the north-east border, adjoining the British districts of Sirsá and Hissar, contains 124 villages, in which are 3,541 houses and 1,421 ploughs. It is on the north-east.

Nohar district.

Nohar.

Head-quarters of the pargana, is 130 miles north-east of the city.

Bahádran district.

The Bahádran district, adjoining and east of Nohar, also on the border, contains by the latest accounts—

Villages	...	...	...	...	89
Houses	...	...	...	...	3,738
Ploughs	...	...	...	...	2,811
<hr/>					
Men ...	...	...	...	...	11,197
Women	...	...	...	...	8,407
<hr/>					

TOTAL POPULATION ... 19,604

The Oswál Baniyas are those best off.

The district was formerly the estate of the Saindāsot branch of the family of Kándhal, Bīkā's uncle. After prolonged contests with the Darbār, the thākūr was finally dispossessed in A. D. 1818.

The Sikhs, who the thākūr had called in, were then occupying the district, and after their expulsion it remained for four years in the hands of the British Government as security for payment of the cost of the army employed in reducing the rebels of Bīkánīr.

The Rājgarh district, which financially is the most productive in the state, is called also the Pūnian pargana after the clan of Jāts who chiefly cultivate it. It is situated on the easternmost corner of the state.

It is said to contain—

Villages	...	—	...	—	157
Houses	...	—	...	—	5,391
Ploughs	...	—	...	—	3,662
Souls	...	—	...	—	25,421

There is a hill or two in the district, but the stone is valueless. When the rains are heavy, a small stream flows into the pargana from Shekhāwātī, and is utilized for irrigation.

The headquarters of the pargana, and 160 miles east-by-north of the city of Bīkánīr. It has something under 900 houses and a population of 3,800. The town was founded by Rājā Gaj Singh in Sambat 1822 and named after his son Rāj Singh. A fort was built under the Rājā's orders by his minister Mahta Bakhtāwar Singh.

In Rājgarh is the seat of a thākūr possessing 21 villages. It contains 400 houses.

Ajtpūra. In Rājgarh is the residence of a thākūr possessing 16 villages.

The Renf district lies west of Rājgarh. It has, it is said, 127 villages, containing 3,900 houses, a population of 22,236, and 3,537 ploughs.

Head-quarters of the district of Renf, and distant 135 miles east-by-north of Bīkánīr. It contains 2,000 houses. The town is said to have been founded by one Rājā Renf Pāl some thousands of years ago. In the time of Jaswant Singh, the last of Renf Pāl's race, the country was ruined by seven consecutive famines, and the Chāyāl Rājputrs took possession of it: them the Rāthors under Bīkā expelled, and the district was added to the territory of that leader. Mahārājā Gaj Singh was born at Renf, which is now looked upon as an auspicious spot for births. Mahārājā Sūrat Singh built the present fort at Renf. There are some "chhatris" (cenotaphs) and a handsome Jain temple built in Sambat 999 (A.D. 942) so solidly that the masonry is as strong now as when new. Its Sūri Pūjī or priest gets a small allowance from the Darbār. The town contains 1,100 houses and a population of 5,500 persons. An annual fair takes place at a temple of Rāmdēo's built by one Rakhi Singh in Sambat 1875 (A.D. 1818).

There are ten considerable villages in Renf—

Jasrūr.	} Changed, once the seat of a rival Rājā of Bīkánīr (see History, p. 37).
Dadhara.	
Gāngr.	
Zahiria.	
Lohsna.	
Rājpur.	
	Bhejāwas
	Gantll.
	Harpalr.

At Jasrásar on the 5th of each month a small fair takes place at a shrine.
 Chúrú district. The Chúrú district has thirteen villages, containing,
 it is said,—

Houses	...	...	...	...	2,442
Men	...	...	...	...	7,424
Women	...	...	...	...	6,377
Kine	...	...	...	...	4,004
Buffaloes	...	...	...	...	301
Horses	...	...	...	...	26
Camels	...	...	...	...	821
Sheep and goats	...	...	...	...	2,562
Wells	...	...	...	...	26
Tanks	...	...	...	...	2

The principal villages of the pargana are—

- (1) Ratangarh, (2) Rabia, (3) Bútia,
- (4) Ránúsar, (5) Ghásoli.

Chúrú.

The headquarters of the district of the same name is said to have been founded by Chohar Ját two hundred and fifty years ago. Chohar possessed the other twelve villages of the district as well, and paid revenue to the Imperial Subadár of Hissár. He is said to have been killed at village Sánúm in Rení, and to have been succeeded by his brother, Diláwar, who fell fighting with Kándhal's descendant, Máilde. Máilde's successor, Khushál Singh, is said to have built the fort in Sambat 1796 (A. D. 1739), and to have added to the prosperity of the town by giving refuge to the Banyias of Fatahpúr when they fled from the extortions of Náhar Singh Shekháwat, the conqueror of the Káim Khánís rulers of Fatahpur in the present Síkar territory.

The Chúrú thákurs were constantly contending with the Darbár, and in Sambat 1870 (A. D. 1813) the then thákur being besieged by a ráj force and reduced to great straits swallowed a diamond and died from the effects (*vide* History, p. 69), and Chúrú fell into the hands of the Darbár.

The successor of the thákur just mentioned recovered his estate by the aid of the Pindári leader, Amír Khán. But the Darbár, assisted by a British force, finally took possession in A.D. 1818. In A.D. 1854 the thákur again surprised and seized the fort, killing the ráj official in charge; but he was immediately ousted, and surrendered to a British officer. Since then his family, the Banirot section of the Kándhlots, have been out of possession, and the fort is occupied by a hundred and fifty horse and foot and two guns belonging to the Darbár. Several trade lines converge at Chúrú, namely, those between the British districts to the east and Jodhpúr and Bikanír, so that it is for Bikanír a mart of importance.

A traveller approaching from the Shekháwátí side does not, owing to intervening sand hills, see the town till close to it, when the bright white chhatris, the large houses, and other signs of wealth and comfort, together with the trees which grow in the town, have a most grateful aspect after the dreary waste previously passed through. It contains more than two thousand houses, several fine chhatris, and magnificent wells, and has some wealthy residents.

The Sújángarh pargana is the only one regarding which it has been possible to obtain full and pretty reliable information in consequence of a political officer having been resident there. It comprises two hundred and ten towns and villages, of which

Sújángarh district.

all, with the exception of the town of Sújāngarh and the villages of Chápar and

perhaps two or three. Sāndwa has something of a bazaar; the others, with the exception of those to be mentioned below, are mere collections of huts, with here and there a "dhūkot" or fort of sand supported by *phog* stems. This tract is often termed "Bīdawāṭi," which includes, however, Bātangarh not properly in the pargana. The district is ten kos from north to south and twenty-four kos from east to west. It adjoins the parganas of Chūrú and the "chīras" of Rājshah and Jasrásar and Gosánsar, and stretches for twenty-five kos along the Mārwar and Jaipúr borders.

It is remarkable as containing a strip of country ten kos long by four kos broad, and extending northwards from the town of Sújāngarh, wherein water is near, often very near, the surface; and nowhere in the pargana is it necessary in search of water to delve down to the depths at which it is found in other parts of the state, for it is always to be obtained within a hundred and fifty feet from the level of the ground. Another noticeable feature is the eight or nine rocky hills scattered over the district, which relieve the eye wearied with the expanse of sand or sand hillocks. In one of these hills, near the village of Dariba, copper ore is found, but the mine is not rich enough to repay working it. Two hills of the group near Gopálpúra have shrines upon them: they are of granite, and attain a height of seven or eight hundred feet above the plain. Under one of them once nestled the very ancient town of Dronpúr, celebrated in the early history of the district and said to have been founded by Drona, the tutor of the Pándús.

Besides the towns and forts about to be mentioned, it is only necessary to speak of the lake of Chápar. Like all "sars" or lakes in the sandy tracts, it is formed by a depression which receives the drainage of the surrounding country, and is about three kos long by a kos broad. In its neighborhood salt deposits are found in a smaller hollow, and about twenty-five tons of salt is

produced, but it is of an inferior quality, bitter and only usable in years when the rains are favorable. In years when the rains are favorable, wheat is sown as the water dries off, and pretty good crops are sometimes raised. A smaller quantity is produced at a few villages where irrigation is possible. The excellent grazing round the lake has been already mentioned.

Though trees are scarce throughout the district, there are signs that, if protected, they could be advantageously raised. At the village of Lotsar *shisham* grows spontaneously, and at Sújāngarh there is at least one fairly fine tree of that kind.

Lime-stone is plentiful in many localities, but it is often soft and does not make good lime. Sandstone is found in one or two localities, and granite at Gopálpúra; but the former will not form slabs, and the latter is too full of flaws to be cut.

Bharát is the commonest grass of the pargana. Cattle are not so numerous as in the country to the north and west, nor are sheep as plentiful as in the country round Bikanér. Jāts and Gájars are the chief graziers. The cattle of the town of Sújāngarh, which I mention as a specimen, are estimated at 200 buffaloes and 800 cows and bullocks, 350 camels, and 300 sheep.

Sújángarh was founded by Maharájá Súrat Singh, who in or about the year 1835 took for the purpose some small villages on the Márwár border from the Sándwa thákur, indemnnifying the latter by a grant elsewhere. Inducements to settle in the new town were held out to merchants, who received land on favorable terms, and some were excused the payment of "bach" or house-tax, graduated according to means; indeed, the wealthiest Seth in the town pays none at the present day.

The cultivators, too, hold their lands on terms more advantageous, or at least nominally so, than those in the surrounding thákur villages, where it is not unusual to find a Ját paying his landlord Rs. 20 for a hundred bighás in addition to a fourth of his crop.

The "chhattis paun" or thirty-six castes which collectively form Hindú society are said to be all represented in Sújángarh. The total number of houses is about a thousand, and as reliable general statistics of population are not procurable, at least in detail, I take the opportunity of giving a specimen of the different castes resident in a Bíkánír town. The figures were obtained from an intelligent and well informed villager, and are distributed as follow :—

Bráhmans	...	...	...	...	100
Uswál	...	...	...	...	15
Maheśri	} Banias {	...	...	...	85
Saráogí		...	...	...	45
Aggarwálá		...	...	...	100
Ját		...	...	...	65
Rájpút	...	...	...	...	45
Káim Khání (Musalmán Rájpúts)	...	...	...	...	60
Vishnu or Sanjogí	...	...	...	...	10
Lohár (blacksmith)	...	...	...	...	1
Gújar	...	...	...	...	20
Khátí or sutar (carpenter)	...	...	...	...	15
Pinará (cotton cleaner)	...	...	...	...	16
Nílgar (indigo dyer)	...	...	...	...	10
Chhípa (cloth printer)	...	...	...	...	10
Darzí (tailor)	...	...	...	...	6
Súnár (goldsmith)	...	...	...	...	20
Manihár (lac-workers)	...	...	...	...	3
Dhobí (washermen)	...	...	...	...	3
Nái (barbers and cooks)	...	...	...	...	20
Bálái or chamár (these are chiefly weavers of coarse cloth)	...	...	...	...	55
Khatík (tanners of sheep and goat skins)	...	...	...	...	4
Regar (tanners of hides)	...	...	...	...	50
Telí (oil men)	...	...	...	...	20
Dákot (professional beggars)	...	...	...	...	15
Náik	...	...	...	...	2
Báori (a low thieving caste; also chaukidárs)	...	...	...	...	5
Malí (gardeners)	...	...	...	...	7
Kumhár (potters)	...	...	...	...	50
Muhammádan fakír	...	...	...	...	120
Kalál (spirit-sellers)	...	...	...	...	3
Khatri (a respectable trading caste)	...	...	...	...	10
Bhangí (sweepers)	...	...	...	...	0
Mochi (shoemakers)	...	...	...	...	15
Sikligar (tinker)	...	...	...	...	4
Ahír (a well-known great caste)	...	...	...	...	2
Rebári (camel-men)	...	...	...	...	1

TOTAL

... 1,032

There are two Darbár forts here, both built by Maharájá Súrat Singh. Neither have moats nor are of much strength. The smallest and least substantial is on elevated ground; the other is somewhat larger than the Sújángarh fort, which in height and thickness of walls it resembles. There are guns in the forts, which are at present held by Jet Singh of Dundlod, grantee of Ratángarh.

Ratángarh, which I notice here as being in Bídawátí though not in Sújángarh. The town was founded on the site of a village named Kolásar by Maharájá Súrat Singh at the end of the last century. It was improved by Maharájá Ratán Singh, who gave it his name. The number of houses is 1,200; and the character of the population may be assumed to correspond with that of Sújángarh, than which, however, it is somewhat wealthier.

There are two or three very rich men in the town, and about twenty more than well-to-do, besides many prosperous traders. The Aggarwálás are the most numerous class. The Oswálás, which come next, have about a hundred houses. At present the town is not so thriving as it was, in consequence of the bankruptcies which have of late years occurred in the great commercial cities of India, and which affected the most remote towns. The bazaar is straight and broad. In and near the town there are about ten masonry tanks and twenty wells, some very handsome and adorned with "chhatris."

Water is more than a hundred feet below the surface, but it is very good, and from thirteen of the wells vegetable gardens are irrigated.

There is one Jain temple in the town and fifteen Vishnu and Shiv, of which the former predominate. The stone used is granite from Raghúnathgarh in Sikar of Shekháwátí, which adjoins. The British post office established here receives and despatches about two hundred letters a day. The town and its land are at present held in grant by Jet Singh, Thákur of Dúndlod in Shekháwátí, who is a relative of the late Maharájá Sardár Singh of Bikanír.

A number of wealthy Seths live here, chiefly Oswálás, of whom there are a hundred and fifty houses. Of Aggarwálás there are about twenty houses. Perhaps thirty of these are rich men. Bídásar is not a place of manufacture or much trade. The bazaar contains about a hundred shops, and there are seven or eight temples and almost as many "chhatris." Water is obtained at about a hundred feet; it is fairly good. Inferior sand and lime-stone is obtained in the neighborhood. There is a British post office at Bídásar.

A village of about two hundred houses and a few shops: eight or ten of the houses are of masonry. The place was founded in Maharájá Ratán Singh's time, the land required being taken from the Thákur of Chárwás in order to establish a Darbár breeding stud, which however was not done. But, a body of horse are maintained here. Good lime-stone, fit for building material as well as mortar, is found near Chápar.

A village ten kos east of Sújángarh on the Jaipur border is remarkable for a shrine of Hánúmán, which has considerable reputation and attracts pilgrims to its melás on the full moons of Kártik and Baisákh from distant places. Its trees and arcades are spoken of with admiration by the people of the country.

The Sardár Shahr district west of Rení is said to contain 93 villages, 2,953 houses, and 2,474 ploughs. The Sárán Játas are the principal inhabitants of this region, which is called "Bharútia" from the quantity of the "bharút" grass which grows there.

The villages are very small; large cattle are not numerous, but sheep and goats are bred largely.

In the above computation the two "chīras" of Rājāhad and Khejran are comprised, as well as Sardār Shahr proper.

The headquarters of the pargana. It was named after the late Mahārājā Sardār Singh, who before his accession built a fort here, and called the town which grew up near it

Sardār Shahr.

Sardār Shahr. There are said to be men of wealth in the town. It has a few tanks, which are filled in the rainy season, and the water lasts a while.

Bikanēr district.

Bikanēr district or tehsil comprises what is called the Pānchun pargana, together with villages from other "chīras."

Bikanēr city.

The city of Bikanēr was founded by Bīkā in Samvat 1545 (A. D. 1488). [See p. 7 for details.]

Since its foundation it has more than once been plundered by Jodhpūr forces, but I believe by no other. The following description is a somewhat modified extract from

General description.

"Thornton's Gazetteer?"—

"The city is situated in a singularly desolate and slightly elevated spot, the soil being hard, stony, and totally unfit for cultivation. Viewed from some points it presents the appearance of a great and magnificent city, having a fine wall surmounted by many round towers and crowned with the usual Indian battlements. So imposing is its appearance that, when approached in A. D. 1808 by Elphinstone's mission, there were disputes among his followers whether it or Dehli was the more extensive. Some high houses and temples rising above the ramparts and the striking outline of the lofty part add to the impressive appearance of the place.

"The wall is three and a half miles in circuit, built wholly of stone with fine gates and three sally ports. It is six feet thick and from fifteen to thirty feet high, including a parapet six feet high and two feet thick, the breadth of the terreplein varying from two to four feet. The names of the gates are—

" Kot.

" Jāchūsar.

" Nathūsar.

" Sīwal.

" Goga.

" Hammalon-ki-bāri (the Porter's Gate).

" Uston-ki-bāri (the Builder's Gate).

" Kassāion-ki-bāri (the Butcher's Gate).

"There is a ditch on three sides only, the ground on the southern face of the city being intersected by deep ravines, which have broken up the whole plain in that quarter. As the soil is 'kankar' or calcareous conglomerate intermingled with siliceous pebbles, the sides of the ditch, though not lined with masonry, are nearly perpendicular; the depth is about fifteen feet, the breadth twenty feet, the interval between the wall and the ditch from twenty to thirty yards; but in some places the excavation has been quite filled up and obliterated."

The interior exhibits an appearance rather flourishing, there being many good houses, faced with red sand-stone, richly carved. Dr. Moore, Superintendent Surgeon, observes that the carved buildings are more numerous in Bikanēr than in any of the Rājput capitals. The tracery is called "khoda" or "manbat." No houses are worth more than Rs. 50,000, and the

best are situated in narrow dirty lanes where they can scarcely be seen. The poorer kind of houses are besmeared with a sort of reddish clay, abundant in the ravines near the city, which gives the place an appearance of neatness and uniformity, the walls being all red and the doors and windows white. There are distinct wards or sub-divisions allotted exclusively to the respective trades and crafts."

Dr. Moore, already quoted, remarks as follows regarding the interior of the city:—

"To the north and north-east within the walls there are large open spaces, not yet built over, or with only small houses here and there. Penetrating further, the more densely-populated portion of the town is reached, and this, from the extreme irregularity of the streets, lanes, and spaces defies any clear description. Acquainted as I am with all the capitals of Rájputáná and with most of the large provincial cities, I can safely state there is not one vieing with Bíkánír as regards the grotesque irregularity of its thoroughfares. After perambulating the city by both highways and bye-ways, the conclusion was formed that the better way of attempting any description is commencing from the centre, or at least from a Jain temple near enough the middle to deserve the title of central. From this temple, or from very near the spot, five larger streets branch off, which, following a tortuous course and often losing themselves in other streets or open spaces, ultimately convey the bold experimentalist towards one or other of the large gateways. The crooked alleys, open spaces, and narrow lanes between these streets can only be described as a confused mass, presenting the irregularity which one might imagine they would assume had some Cyclops cast them from the skies, and then rolled them about at random with the wand of disorder."

The details of its population, houses, temples, and water-supply are, as represented by the Darbár, as follow:—

	Inside city.	Suburbs.				
Men ...	10,311	2,155	...	...	...	12,466
Women ...	11,582	2,049	...	...	...	13,631
Boys ...	4,421	1,053	...	...	...	5,474
Girls ...	3,449	748	...	...	...	4,197
			TOTAL	...	...	35,768
Houses, of which 1,015 are masonry, &c...	7,331	1,470	...	...	...	8,801
Shops ...	706	35	...	...	...	741
Temples (large) ...	13	...	...	...	...	13
Mosques ...	14	...	...	...	...	14
Wells { sweet, 5 } { khara, 8 }	13	24	{ 22 sweet 2 brackish. }	{ 4 sweet wells in fort }		41
Tanks ...	4	6	{ a small tank to west of city in Amarsar. }			11

The most numerous classes are the Baniyas chiefly Oswáls and Mahesris, whose united numbers amount to ten thousand, and Bráhmans who exceed seven thousand, the great majority being Pokarna. The only other class which number over one thousand are the Sewaks or servants of the various temples. The rich families are about sixty in number. These have houses of business in from two to nine different centres of trade. Besides these, there are said to be in the city several hundred men of position enough to give bills of exchange (húndís).

“from the size of a pea to that of an egg, composed of quartz, and although
 “not round, yet with surfaces and angles so smooth as to give rise to
 “the idea that they must at some time have been exposed to the action of
 “running water. Carter, the geologist, has, I believe, expressed the opinion,
 “that the whole of this semi-desert portion of Western India did at
 “some time form the bed of an ocean, extending from the present shores of
 “the sea to the line of the Arivalli Range, and the geological character-
 “istics shown to exist by the deep wells of Bikanir would seem to support
 “this opinion. On this point I may also observe that I found an unmistak-
 “able fossil-shell mark on a stone of the wall of the old fort built by Bikanir,
 “and before alluded to. Although no companion marks were seen in other
 “stones examined, yet a more minute and scientific search than I could afford
 “would probably prove successful.

“As would naturally be supposed after a knowledge of its source, the
 “water of Bikanir, if not plentiful, is most excellent in quality. It is cer-
 “tainly somewhat hard from excess of lime derived from the stratum of
 “‘kankar,’ but it is otherwise pure and good, and when drawn from the wells
 “often presents a temperature of 85° Fahrenheit. Neither does it contain
 “organic impurities, or at least only to a small extent, for, contrary to what
 “occurs in almost every other part of India with which I am acquainted, the
 “wells are carefully covered and guarded, perhaps not altogether with the
 “desire of protecting the wells from the entrance of impurities, but for the
 “existing necessity of preventing accidents to those drawing water, for
 “occasionally on the rope (raw hide—here used for strength) breaking, the
 “leathern bucket has rapidly descended, taking with it (owing to some acci-
 “dental entanglement) the person tending the rope at the mouth. But the
 “stone coverings placed over all the wells effectually protects them from those
 “impurities so often tainting well water, and thus serves two useful purposes.
 “Another cause tending to the purity of the water is the absence of the
 “bhishti’s ‘massak’ at Bikanir. The water is drawn by bullocks, and it is
 “then poured into large ‘gharas’ or jars, and taken away on camels, or
 “ponies or bullocks, for use. In the cold season it is sold in the city at one
 “pukka pice per ‘ghara,’ or fifty-six ‘gharas’ per rupee: in the hot weather it
 “is much more costly. But it escapes the contamination of the never-opened;
 “and therefore never thoroughly cleansed, bhishti’s ‘massaks.’ The adoption
 “of this Bikanir custom elsewhere in barracks or in private houses might
 “perhaps be conducive to a better water-supply, and to a diminution of those
 “maladies supposed to be at least sometimes disseminated by the use of
 “impure water.

“The Bikanir water is also further maintained pure by the absence of
 “the custom so prevalent in all other places of washing on the brink, or even
 “in the wells from which drinking water is procured. In Bikanir if a person
 “is told he is dirty, he immediately replies that water is scarce; and it may
 “be doubted if the great majority of the inhabitants of Bikanir ever wash
 “at all, although some, from religious motives, may perform the motions of
 “washing with sand. But this absence of washing, as compared with doing
 “so in the wells, is undoubtedly the least of two evils; so the scarcity of
 “water at Bikanir leads, paradoxical as it may appear, to a better supply, for
 “no such fouling of the wells as hourly witnessed at other places would there
 “be tolerated.”

The peculiar importance of tanks and wells to Bikanir must be my ex-
 cuse for entering into such minute details, which, I believe, will at a future
 period be useful for purposes of comparison.

The sanitary condition of the city is very bad. A native report says:—

Sanitary condition.

"People use earthen vessels as night-stools, and empty them into the streets from the house-tops

"in the morning regardless of the passers-by." The condition of the streets after a shower of rain may be conceived, and a certain desire on the part of the travelled Baniyas for some improvement of this state of things is one of the few apparent effects of their knowledge of well-ordered cities, and since Captain Burton, Political Superintendent, was at Bikanir, something has been done towards keeping the streets clean

The institutions, religious and educational, have been already spoken of, p. 89, 93, and brief notice only is necessary. In

Religious and educational institutions.

1870 there were twelve "patshálas" or schools for teaching writing and accounts, and lately a large

Hindí and Urdú school has been established. There are seven Jain monasteries (upásarás), which possess numerous Sanscrit works. Their names are—

- 1.—Upávard-bara.
- 2.—Acharajji Gachka.
- 3.—Chand do.
- 4.—Kesso do.
- 5.—Lonk do.
- 6.—Gidea Lonk do.
- 7.—Tappe do.

None of the monasteries are striking in appearance.

Nor do any of the temples possess any very striking beauty. The Jain temple, with its lofty dome (sikri), is conspicuous

Temples.

from a distance, and has much elaborate carving.

The "Madan Mohan" is handsomely built; the other large ones are heavy, unornamental buildings. The mosques need no notice.

The wheat and rice, of which about 15,000 maunds are usually imported, come chiefly from Bháwalpur: the better pulses,

Trade.

about 2,000 maunds, sugar, 4,000 maunds, and

metals, 200 maunds, from Bháwání in Hissár.

The opium, worth one and a half lakh, comes from Kotah and Málwáh; piece-goods to the value of about a lakh from Delhi, Calcutta, and Bombay; kfráná (spices and fruits) about a lakh's worth from Kábul, riá Bháwalpur and the Desert. The exports are about Rs. 25,000 of purified sugar and sweetmeats, a number of blankets, some brass-work, and miscellaneous articles.

I again quote Dr. Moore, who says: "Bikanir is famed for the production

Sugar.

"of a beautifully white variety of sugarcandy, "crystallized on a succession of strings introduced

"into earthen pots. This we were always informed could only be produced "at Bikanir in consequence of some peculiarity of the water, report going "so far as to assert that the sugar manufacturers were obliged to obtain their "water from one particular well; but investigation of the process proved "this to be totally incorrect. The best sugar is made with rain-water "collected and stored for that purpose, well-water producing an indifferent "variety. It is strange that a locality where rain is so scarce should thus be "the place where rain-water is used for this purpose. But probably the "first sugar made was manufactured rather as a curiosity, perhaps for the "Chief, and being approved of, the trade has gradually assumed its present "proportions, the tale about the water being fabricated with the desire of "keeping the trade at Bikanir.

"Bikánir is also famed for the manufacture of a fine kind of woollen Blankets. "blanket, giving employment to a number of persons. This last doubtless resulted from the

"district, in consequence of the different varieties of minute sweet grasses "growing in the sand, producing very fine long-woolled sheep. The fine red "clay or marl found in the neighborhood has also led to the establishment "of a large number of potteries from which the distant villages are supplied. "There are also many stone-cutters and carvers among the population; and "the city containing the families of numerous Seths, not a few are employed "as domestic servants."

For further particulars regarding trades, see extract from Captain Burton's Report in Appendix, in which will be found a return showing the and trade custom duties of the city for 1872-73.

Round the city are twelve villages, called the "bárah bás," occupied by Suburbs. malís and low-caste people.

The fort of Bikánir, which contains the Maharájá's palace, is situated about three hundred yards from the Kot gate of the Fort and palace. city. The palace buildings towering above the battlements give the fort an imposing appearance, as already noted. It is 1,078 yards in circuit, has two entrances each of which has three or four successive gates with different names; and its rampart is strengthened by numerous bastions, about forty feet high, and a moat running all round in a direction parallel to the curtains without following the curve of the bastions. The ditch is thirty feet wide at the top but narrow at the bottom, and twenty or twenty-five feet deep.*

The fort was built in Sambat 1645 by Rájá Rái Singh (*vide* p. 29). It has been ineffectually besieged several times but has never been taken, I believe, though the old fort once was. The palace buildings have been raised bit by bit by successive rájás, nearly every one of whom has contributed something.

The elephants and horses are, as is usual in a Rájput fort, just under the palace windows, and one passes partly through the stables in going to visit the Maharájá.

The old fort, built by Bíká, is picturesquely situated on some high rocky ground, surrounded by ravines, outside the southern wall of the city. It is small, and is now more a shrine than a fort: within it are the cenotaphs of Bíká and his successors, Lúnkaranjí and Jet Singh, together with some of less note. The place is called "Bíkájí-kí-Tekrí." Inscriptions record the dates of the funerals and the number of "satís" at each. The original stones were for the most part renewed by Maharájá Ratán Singh, but two of the old ones are remaining.

The cremation tank of Bikánir since the time of Jet Singh, the grandson of Bíká, is situated three miles east of the city. On each side of the tank are ranged the cenotaphs of twelve chiefs from Kalián Singh to Ratán Singh. Several of them are fine buildings, and all are graceful pillared domes: the material is the red sandstone of Khárá and Makráná marble for the commemorative stones, on which are sculptured in bass-relief the mounted figure of the chief, and on foot, standing in order of precedence before him, the wives, and behind and below him the concubines who mounted his funeral pile. The date, names of the dead, and in

* The family of Máhi Dás the architect and Engineer who built the fort is still resident at Bikánir. They preserve as an heir-loom their ancestors yard measure.

some cases a line of Sanskrit besides is inscribed. The "satis" up to the time of Gaj Singh average over twelve to each chief, and on Zoráwar Singh's pile the largest number of women, viz., twenty-two, were burnt.

It is remarkable that his immediate successor, Gaj Singh, who died in A. D. 1789, had no "sati," and only two persons were subsequently burned alive. Both of these cremations are remarkable. The one as being the last distinguished "sati" in Bikanér, and consequently the one whose shrine is the most honored. She was an Udepúr princess, named Díp Kanwar, the wife of Mahárájá Súrát Singh's second son Moti Singh, who died in Sambat 1882 (A. D. 1825). People still speak of the courage and devotion her bearing showed as she wended her way with uncovered face to the burning place; and a numerously attended fair in her honor annually takes place in the month of Bhádon (August) at Deví Kúnd. The other was that of a man, named Sangrá́m Singh, who became "sato" with the corpse of Rái Singh in A. D. 1789. When surprise at the fact of a man's taking the place of a wife is expressed, one is informed that sex has nothing to do with the matter—that it is a question of pure love; and an anecdote is told of a camel following its dead master to the burning place, lying down on the pile beside him, and becoming "sati." The female "satis" are far from all being the wives of those with whom they were burnt. Besides Rááls, there are mistresses of the first grade (khawas), those of an inferior one (pátrs), attendants of Rááls (Sahells), and handmaids (karsaks) of mistresses.

Not far from the tank there is a palace for the convenience of the chief and his ladies when they have occasion to attend ceremonies at Deví Kúnd. The whole zanána sometimes goes in procession to worship at Deví Kúnd, where, too, the tonsure of the chief's sons takes place.

About twenty miles south-west of the city is a favorite place of residence of Bikanér chiefs. It was founded by Mahárájá

Gajser.

Gaj Singh. Something has been said of the tank or lakelet under "Lakes." The palace or the tank was greatly added to by the late Mahárájá Sardár Singh, who spent large sums of money on it. It has little beauty. Its garden is stocked with orange trees and pomegranates, and ornamental shrubs and fruits are produced. There are boats on the water; wild ducks are numerous in the cold-weather, and wild pigs lie on the banks. A small

Kolth.

its tank and fair, and it is sacred as having been the residence of a teacher, called "Muní Kapal Manjí," and as possessing a temple built by another Muní by name Dhuof Náth. There are numerous gháts shaded by "pápal" trees and piers round and in the tank, the water of which would be clear but for the ablutions of multitudes. The fair takes place in October, when there is most water in the lake.

APPENDICES.

APPENDIX I.

NOTES ON BIKANER CUSTOMS AND TRADE COMPILED FROM
CAPTAIN BURTON'S REPORT FOR 1872-73.

The "mandi" revenue consists of the following sources of income—(1) customs and certain other taxes on trade, (2) "khola" or tax on the adoption of a son; (3) "chouth zamindar" or tax on the sale of land in towns, (4) "gaimal" or proceeds of unclaimed property.

The principal items under the head of "Customs" are the import, export, and transit duties. The principal commercial lines now followed are—

From Delhi and Bhiwani in Hissar (thence to the Punjab) and in Bikanir, whence two lines proceed, one to

Transit, trade, and imports.

Ratangarh, -
Pali in Marv

route in Dikánkr. By it are conveyed from British territory sugar in various shapes, English piece-goods, Benáres silks, brocades, cloths, Dehli turbans, gold and silver lace, groceries, grain (particularly rice from Dehli), glass-ware, metals, precious and other, gold and silver thread, shoes, preserves, pickles, and sherbets.

From Bhāwulpūr and Mojgarh and Pūgal (whence a line branches off to Jalsalmīr) come Kābul fruits, furs, horses, carpets, woollen cloths, drugs, grain, and groceries to the city of Bikanīr, whence some go on to Thalodi and other places in Mārwar.

With Jaipur there is a considerable import trade in Sanganir cloth, Sanganir paper, Singhanir carts, cotton, iron cooking-utensils, precious metals, precious stones, fruits, vegetables, &c.

Uraun = Uranus, and the numbers given in the first column will supply the value of μ (37).

[illegible]

red flowered for weeks, white, yellow, red, green, blue, purple, pink, etc.,
leaves, etc.

From Mārwār, Jodhpūr turbans, Mertin "khās pankhās," and ivory panchā lakṣas. Makrāna marble and marble articles, Nāgūr ivory-work and metal vessels.

Imported grain comes chiefly from Sirsa and Fazilka on the Sutlej and from Nara comes much ghl.

Salt and cattle from Mārwar; "Multāni mitti" from Mech in ~~the north~~

True $\frac{1}{2}$ inch = 12.5 mm

or small
lajrā, a
Sirsā, w
wool, w

Between Sámbar, Phalodí, Dídwáná, &c., in Márwár and the city of Bíkánír, a pecu-

Traders.

liar class of fakírs, called the "Diwána fakírs," a Sikh sect from the Panjáb distinguished by their head-dress of peacock feathers, are the principal traders. They also trade by the Bhiwání and Márwár line, on which, however, Aggarwálás are said to do most business. Mullária Bráhmans, so called from their village Mullar near Phalodí in Márwár, are mostly found on the Phalodí, Bháwalpúr, and Sirsá routes. Chárans, too, are great traders. They and the Diwána fakírs are allowed a remission of one-fourth the usual custom dues.

Traders prefer the Bíkánír route between Bhiwání and Márwár to the Shekháwátí one,

The Shekháwátí route.

because in Shekháwátí custom-dues are exacted by many thákurs, whereas by Bíkánír the dues are settled once for all at Rájgarh or Sújángarh. A complete return of customs-dues and trade not being available, the following return of the city "mandí" or market for 1872-73 (Sambat 1929) is alone given.

Return showing the Imports and Exports of the Bikanir City Mandis for the Sambal year 1929 (A. D. 1872-73).

(143)

No.	NAMES OF ARTICLES.	QUANTITY.		Value.	RATES.		Amount collected.	Grand Total.	REMARKS.
		Camel-loads.	Maunds.		Per.	Rate.			
IMPORTS.									
1	Rajri, moth, gawar, &c. ...	17,189	...	Rs. A. P.	Camel.	Rs. A. P.	Rs. A. P.		
2	Wheat, barley, grain, &c. ...	5,343	...	255,000 0 0	"	1 3 0	20,411 15 0		
3	Mung (pulse), urad ...	1,255	...	104,000 0 0	"	2 4 0	12,020 4 0		
4	Rice (best sort), karod ...	403	...	20,325 0 0	"	1 7 0	1,037 13 0		
5	Til (oil seeds) ...	2,191	...	23,100 0 0	"	4 3 0	1,084 10 0		
6	Kali, choda (lime) ...	76	...	97,610 0 0	"	2 4 0	2,078 4 0		
7	Eks (onions) ...	187	...	1,500 0 0	"	0 15 0	70 5 0		
8	Bajri (soda) ...	209	...	1,870 0 0	"	0 2 0	85 8 0		
9	Ghi (clarified butter) ...	...	10,609	2,000 0 0	"	0 2 0	87 8 0		
10	Khand (sugar) ...	...	18,693	333,100 0 0	Maunder.	0 12 6	12,075 0 0		
11	Gur (molasses) ...	...	11,378	205,612 0 0	"	0 6 0	7,485 11 0		
12	Shakar (coarse sugar) ...	...	2,092	45,112 0 0	"	0 3 6	2,467 1 0		
13	Opium ...	...	10,310	10,310 0 0	"	0 4 0	615 8 0		
14	Shing (Cassia latifolia) ...	...	127,350	127,350 0 0	"	0 6 0	3,050 2 0		
15	Tobacco used in smoking ...	...	180	1,198 0 0	"	0 6 0	64 2 0		
16	Ditto ...	...	633	6,630 0 0	"	0 10 0	408 2 0		
17	Zard ...	...	99	3,920 0 0	"	1 1 3	109 11 0		
18	Cloth (foreign) ...	...	132	2,780 0 0	"	0 13 0	132 15 0		
19	Country and coarse cloth ...	...	2,361	118,200 0 0	"	1 12 0	4,137 0 0		
20	Gold and silver thread, silk cloth, shawls, &c. ...	...	1,679	40,975 0 0	"	0 10 0	1,171 0 0		
21	Cotton ...	...	19,000	...	100 Rs.	5 0 0	080 0 0		This is probably incorrect; the rate is unknown.
22	Salt ...	...	6,012	7,600 0 0	"	3 2 0	234 0 0		
23	Mangoes ...	...	...	2,014 0 0	"	0 0 0	281 15 0		
24	Pomegranates ...	...	480	4,560 0 0	Maunder.	0 6 0	213 0 0		
25	Lemons, sweet-potatoes, sugarcane, &c. ...	...	103	600 0 0	"	0 4 0	41 4 0		
26	Apples, grapes, &c. ...	...	637	1,971 0 0	"	0 2 0	82 4 0		
27	Almonds, dry grapes, &c. ...	20	...	304 0 0	Camel.	4 0 0	80 0 0		
28	Copper ...	...	700	7,000 0 0	Maunder.	1 2 0	787 8 0		
29	Powder ...	...	173	6,125 0 0	"	1 4 0	318 12 0		
30	Lead ...	...	102	2,040 0 0	"	0 0 0	67 0 0		
31	Pewter, bell metal, brass, &c. ...	...	25-8	333 0 0	"	0 7 0	11 2 6		
32	Karamb ...	...	451	1,500 0 0	100 Rs.	3 2 0	46 11 0		
33	Al ...	...	400	13,080 0 0	Maunder.	0 13 0	400 8 0		
				3,920 0 0	"	0 8 0	215 0 0		

Return showing the Imports and Exports of the District of									
No.	NAMES OF ARTICLES.	QUANTITY.		Value.	RATES.		Amount collected.	Grand Total.	REMARKS.
		Camel loads.	Maunds.		Per	Rate.			
				Rs. A. P.	Maund.	Rs. A. P.	Rs. A. P.	Rs. A. P.	
34	Indigo	...	37	11,010 0 0	Maund.	3 0 0	111 0 0	0 0 0	
35	Charas	...	30-20	3,050 0 0	"	2 8 0	76 4 0	0 0 0	
36	...	...	693	4,158 0 0	"	0 4 0	173 4 0	0 0 0	
37	Iron	...	1,003	10,030 0 0	"	0 8 9	501 8 0	0 0 0	
38	Oil	...	3,177	22,239 0 0	"	0 6 0	1,191 6 0	0 0 0	
38	Red pepper, turmeric, coriander, amchur, singhara, naspal	...	152	1,520 0 0	"	0 13 6	123 4 0	0 0 0	
39	Majit (dyes)	...	100	2,000 0 0	"	2 0 0	200 0 0	0 0 0	
40	Keri pak, a kind of pickle, rose-water, and sherbet	...	232	696 0 0	"	0 5 0	72 8 0	0 0 0	
41	Labsan (garlic)	...	180	7,200 0 0	"	1 2 6	208 2 3	0 0 0	
41	...	...	...	536 0 0	100 Rs.	5 0 0	26 12 8	0 0 0	
42	Atr (of roses and other flowers)	...	...	900 0 0	Maund.	0 5 0	112 13 0	0 0 0	
43	Gold	50 Rs. in weight.	361	962 0 0	"	3 0 0	369 0 0	0 0 0	
44	Alubokharas (plums)	...	123	30,750 0 0	100 Rs.	5 0 0	43 4 0	0 0 0	
45	Ivory	...	...	865 0 0	Maund.	0 11 3	65 6 3	0 0 0	
46	Saffron	...	93	744 0 0	"	0 4 0	123 12 0	0 0 0	
47	Anardana (or seeds of pomegranates)	...	495	537 0 0	"	0 6 6	40 10 0	0 0 0	
48	Moong	...	100	800 0 0	"	0 4 0	16 14 0	0 0 0	
49	Hemp string	...	67-20	657 0 0	"	0 8 3	103 2 0	0 0 0	
50	Soap	...	200	1,200 0 0	"	0 9 0	81 9 0	0 0 0	
51	Sakur (dyes)	...	145	870 0 0	100 Rs.	9 4 0	191 3 0	0 0 0	
52	Phitkari (alum)	...	...	2,067 0 0	"	4 4 4	107 5 0	0 0 0	
53	Cocoanuts	...	...	2,525 0 0	"	0 0 0	177 8 0	0 0 0	
54	Glassware, lac, &c.	...	2,340	11,760 0 0	Maund.	1 0 0	2,809 8 0	0 0 0	
55	Kos, bhaisa, khala (raw hides, buffalo	...	2,809-20	14,475 0 0	Maund.	0 6 0	337 8 0	0 0 0	
56	hides, and leather	...	...	...	"	0 6 0	75 0 0	0 0 0	
57	Miscellaneous—other articles	...	...	...	"	0 14 0	87 8 0	0 0 0	
57	Exports.	...	9 0	27,000 0 0	"	3 2 0	62 8 0	0 0 0	
1	Wool, blankets, &c.	...	200	2,300 0 0	100 Rs.	0 14 0	8 12 0	0 0 0	
2	Sugarcandy	...	100	25,000 0 0	Maund.	0 12 9	79 10 3	0 0 0	
3	Opium	...	...	2,000 0 0	Camel.	...	...	650 14 3	
4	Utensils, cloth, &c.	...	...	2,500 0 0	...	...	...	...
5	Ivory	...	10	1,000 0 0	...	...	...	...
6	Khal	100	...	...	...	...	...	...

APPENDIX II.

JIAR TAXES BASED ON CAPTAIN BURTON'S REPORTS.

a tax levied on shops and on the sale of camels and certain goods

—saudá," or license tax on speculations in the prices of opium: it is
ator, and varies from Rs. 2 to Rs. 6.

—kh-saudá," a license tax on speculation on the probability of rainfall.

ed "saudás" are farmed to contractors who collect for them the
speculations

profits, and

—ankri ghi,"

of these articles. They are also farmed to contractors.

the shape of brokerage.

and silver.

sweetmeats for festivals.

mongers, tailors, shoe-makers, &c.

of each trade or section assesses the

No register showing the names or numbers of persons taxed is kept. The proceeds of the taxes levied on certain trades are permanently placed at the disposal of the Public Works Department, whose own officers impose and collect them.

9th.—"Khola," or adoption fee, is paid by the person adopting a son, and is generally regulated according to his means, but supposed to be limited to Rs. 1,000. This amount was much exceeded during the late Mahārāj's reign, especially within the

"Khola" or tax on adoption of a son.

of his

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"Chauth khanda,"
the sale of land and buildings belonging to the Dastar, and the property of private individuals. In the first case, the whole of the proceeds are credited to the Dastar; in the second, only one-fourth is taken by the rāj. The golis (or slaves employed by the Mahārāj without regular appointment to offices) were accustomed to exercise great tyranny and oppression in these matters, indeed; property was disposed of, and private sales were interfered with, in a most arbitrary manner. Persons were compelled to purchase (for the property) land and houses they had occupied as their own for years, and legitimate purchases were set aside and others brought forward to suit the convenience of the rāj officials. When landed property is sold within the city, it is necessary for the parties concerned to have the sale confirmed by a paper bearing the state seal. When this paper was brought to the "mandi" or customs officer to receive the seal, the rāj officials detained it till one or more persons were found to compete with the original purchaser, who on many occasions not only lost his bargain, but the money he had paid for the property, for the golis seldom thought it necessary to reimburse him from the amount they received from the new purchaser.

11th.—"Galmil," or proceeds of undivided property.—The property in Bikaner territory of all Bikaner subjects living in the country or in foreign parts is claimed by the rāj and called "galmil" when such persons die without leaving a male heir. This tax was a source of much oppression.

12th.—“Dhúan,” house-tax for each family.

13th.—“Kurar jhunkera,” tax for fodder for each family.

14th.—“Neota bách,” tax on presents on occasions of marriage, at Rs. 7 and 7 takás (or 14 pice).

15th.—“Talibáb,” cess levied from non-agriculturist classes, at Rs. 2 on each family and Rs. 4 per camel.

16th.—“Singhoti,” tax on sheep and goats, at the rate of Re. 1 for every 14 heads.

17th.—“Chaudrbáb,” at Rs. 11 from each village chaudhrí.

18th.—“Kot and Khái bách,” tax occasionally levied for the repairs of the Bikánír fort.

19th.—“Peshkash,” succession fee on pattás, which is generally equal to the yearly “rakm” payable by the pattás, but sometimes very much more. Thus, a lakh of rupees with one lakh of takás (or 2,00,000 pice) is entered in the office records as the amount of “peshkash” leviable from Mahajan estate, but only half seems to have been sometimes levied.

20th.—“Nazráná,” levied on occasion of change of pattás, and often arbitrarily when the chief wants money.

21st.—“Ráj tilak,” a present made to the chief on occasion of accession to the “gadí.” It consists of horses, elephants, gold-mohurs, &c.

22nd.—“Salselari,” tax levied from Dheds (a very low caste), at 2 or 2½ per cent. per family.

Several other taxes or cesses of a peculiar nature might be mentioned.

APPENDIX III.

TREATIES.

ARTICLE I

There shall be perpetual friendship, alliance, and unity of interests between the Hon'ble Company and Maharaja Surat Singh and his heirs and successors, and the friends and enemies of one party shall be the friends and enemies of both parties.

ARTICLE II.

The British Government engages to protect the principality and territory of Biskánir.

ARTICLE III.

Maharaja Suraj Singh and his heirs and successors will act in subordinate co-operation with the British Government and acknowledge its supremacy, and will not have any connection with any other chiefs or states.

ARTICLE IV.

The Maharaja and his heirs and successors will not enter into negotiation with any chief or state without the knowledge and sanction of the British Government, but the usual amicable correspondence with friends and relations shall continue.

ARTICLE V.

The Mahārāja and his heirs and successors will not commit aggressions on any one; if by accident any dispute arise with any one, the settlement of it shall be submitted to the arbitration and award of the British Government.

ARTICLE VI.

Whomsoever among the principal people of the State have admitted the evil courses of molesting the natives, and who have been guilty of such crimes, shall be punished by the British Government, in which case the Maharaja will pay all the expenses of force employed; or in the event of his not finding means to pay those expenses, he will in lieu cede parts of his territory to the British Government, which after the payment of those expenses shall be restored.

ARTICLE VII.

The British Government on the restoration of the King will reduce to subjection
the force employed, or in territory to the British
Government, which shall be restored after the payment of those expenses.

ARTICLE VIII.

The Mahardji of Khatke will furnish troops, at the requisition of the British Government, according to his means.

ARTICLE IX.

The Mahārājā and his heirs and successors shall be absolute rulers of their country and the British jurisdiction shall not be introduced into that principality.

ARTICLE X.

It is the wish and intention of the British Government that the roads of Bikanir and Bhatner be rendered passable and safe for the transit of trade to and from the countries of Kábul and Khorásán, &c. The Mahārājā engages effectually to accomplish that object within his own dominions, so that merchants shall pass with protection and safety and meet with no impediment; and with respect to custom duties, the established rates shall not be exceeded.

ARTICLE XI.

This treaty of eleven articles having been concluded and signed and sealed by Mr. Charles Theophilus Metcalfe and Oujha Kashee Nath, the ratifications by His Excellency the Most Noble the Governor General and Ráj Rajheesur Mahārājā Sroomun Sree Súrát Sing, Bahadoor, shall be exchanged within twenty days from the present date.

Done at Dehli, this 9th day of March A. D. 1818.

(Signed) C. T. METCALFE. L. S.

(„) OUJHA KASHEE NATH. L. S.

Small seal of the Governor General.

(„) HASTINGS.

This treaty was ratified by His Excellency the Governor General in Camp near Patrassa Ghát on the Gogra on the 21st of March 1818.

(Signed) J. ADAM,
Secretary to the Governor General.

EXTRADITION TREATY.

ARTICLE I.

That any person, whether a British or Foreign subject, committing a heinous offence in British territory, and seeking shelter within the limits of the Bikanir state, shall be apprehended and delivered up by the latter Government to the former on requisition in the usual manner.

ARTICLE II.

That any person, being a subject of Bikanir, committing a heinous offence within the limits of the Bikanir state, and seeking asylum in British territory, will be apprehended and delivered up by the latter Government to the former on requisition in the usual manner.

ARTICLE III.

That
limits of
and the
rule; such
vision of

ject, committing a heinous offence within the
in British territory, will be apprehended,
Government may direct. As a general
tical in whom the political super-

ARTICLE IV.

That in no case shall either Government be bound to surrender any person accused of a crime committed by or by the authority of, the Government charged to have been committed, and also upon the laws of the country in which the person accused shall be found, would justify his apprehension and sustain the charge if the offence had been there committed.

ARTICLE V.

That the following offences be deemed as coming within the category of heinous offences :—

- 1st.—Murder.
- 2nd.—Attempt to murder.
- 3rd.—Culpable homicide under aggravating circumstances.
- 4th.—Thuggee.
- 5th.—Poisoning.
- 6th.—Rape.
- 7th.—Causing grievous hurt
- 8th.—Child-stealing
- 9th.—Selling females
- 10th.—Dacoity.
- 11th.—Robbery.
- 12th.—Burglary.
- 13th.—Cattle-theft.
- 14th.—Arson.
- 15th.—Forgery.

16th.—Counterfeiting of—base coin.

property

ARTICLE VI.

The expense of any apprehension, detention, or surrender, made in virtue of the foregoing stipulations, shall be borne and defrayed by the Government making the requisition.

ARTICLE VII.

The above treaty shall continue in force until either of the high contracting parties shall give notice to the other of its wish to terminate it.

ARTICLE VIII.

Nothing herein contained shall be deemed to affect any treaty now existing between the high contracting parties, except so far as any treaty may be repugnant thereto.

Done at Bikanir this third day of February in the year one thousand eight hundred and sixty-nine.

Signature and seal of the Mahardja
of Bikanir.

Seal.

F. W. P. V. L. H. M.

Attest. J. W. P. V. L. H. M.

J. W. P. V. L. H. M.

Attest. J. W. P. V. L. H. M.

Attest. J. W. P. V. L. H. M.

This treaty was ratified by His Excellency the Viceroy and Governor-General at Simla on the 15th of June 1870.

Attest. J. W. P. V. L. H. M.

APPENDIX IV.

Mr. Blochmann's translation of the *Ain Akbari* and the fifth volume of Elliot's *Muslimán Historians* came to me too late to be used much in the body of the *Gazetteer*. The following is an extract from Mr. Blochmann's work:—

"Ríi
"Máldec
"fiftcent
"empero
"in the fortieth year a commander

"T. were ordered to punish

him of Rírah garrisoned
so districts to obedience.
trust again assumed a
During the siege Ríi
pon the caravan, killed
uch Saltán surrendered.

abar's brother, threatened
sent in advance. They
in the end of the same

"year, returned to Agráh, Ríi Singh and several others were sent as *teyálders* to the

án led successfully an expedition
ajab, 991) Ríi Singh's daughter
went for some time to Búánir,
under M. Abdurrahim.

visit of condolence. The son of
n his way to Búndhú, to which he
nted

ingh Akbar interceded for their
his servants
Singh con-
d Ríi Singh
sent him as

layed on the
road to Súrat. Akbar advised him to be obedient, but seeing that he would not go
him to court, but without allowing him to attend the Daríárs. After some time
punished.

APPENDIX IV.

Mr. Blochmann's translation of the *Ain Akbari* and the fifth volume of Elliot's *Muslimán Historians* came to me too late to be used much in the body of the *Gazetteer*. The following is an extract from Mr. Blochmann's work:—

"... descendant from Rái Singh, and paid in the son, entered the Kálian Mal was

"in the fortieth year a commander of two thousand men.

"... crush the rebel-
event the rebels
invaded Akbar's
Suri-Kálian, and
his relief, and the
Singh. In the
ith Muhammad

"Husen Mirza (p. 326, Tr.).

"In the nineteenth year Rái Singh and Sháh Qulí Mahram were ordered to punish they were unable to take Siwánah, Chandr Sen's which Akbar had sent them at Rái Singh's was called to court, and Shabáz Khán took one year, however, Rái Singh and Tazum

"the young Raja had married a daughter of Rái Singh. After married young children, and prevented Rái Singh's daughter from joining court. Rái Singh stayed away from court for some reason, during which time he complained of him to Akbar. The emperor called the Raja to court, but he would not come, and gave out he had run away. Akbar was angry and sent him for some time from the Darbars; but after some time he returned and was appointed governor to Súrat, with the order to assist in the Deccan war.

"Rái Singh, however, delayed in Kálian, and did not go to Súrat. Akbar advised him to be called in, but he would not come to court, but without allowing him to attend the Darbar. Akbar was angry and

"In the forty-fifth year Rái Singh was ordered to accompany Abulfazl to Násik, but as his son Dalpat had caused disturbances in Bikánír (*vide* p. 359, Tr.) Rái Singh got leave to go home. In the following year he went again to court. In the forty-eighth year he served under Prince Salím against the Ráná of Udepúr.

"At the death of the Emperor, Rái Singh was a commander of four-thousand. Jahángír, on his accession, made him a commander of five-thousand. When the Emperor set out for the Panjáb to pursue Khasran, Rái Singh was put in charge of the travelling harem, but on the road he left without order and went to Bikánír. In the second year, when Jahángír returned from Kábul, Rái Singh, at the advice of Sharíf Khán, presented himself before the Emperor with a *fautah* round his neck to show his willingness to suffer punishment for his crimes, and was again pardoned. He died in 1021.

"*His sons.*—(1) Dalpat.—He was a commander of five-thousand. In the thirty-sixth year he served in the Sindh war, but was looked upon as a coward. In the forty-fifth year, when Akbar was in the Dakhan, Muzaffar Husain Mirza, in consequence of his differences with Khwájagi Fathullah, had fled; and Dalpat, under the pretext of following him up, had gone to Bikánír and created disturbances. In the forty-sixth year his father brought him to his senses. Dalpat asked to be pardoned, and was ordered again to come to court.

"In the third year of Jahángír's reign (1017), he appears to have offended the Emperor, but at the request of Khán Jahán Lodí was pardoned. After the death of his father Dalpat came from the Dakhan to court, was appointed successor, and got the title of 'Rái,' although his younger brother (by another mother), Súr Singh, claimed the right of succession, which Rái Singh had promised him from affection to his mother. Súr Singh, however, disgusted Jahángír by the bold way in which he preferred his claim.

"Dalpat was then ordered to join M. Rustam-i-Safawí, the Governor of Sindh. In the eighth year it was reported to Jahángír that Súr Singh had attacked and defeated his brother, who in consequence had created disturbances in Hisár. Háshim, the Foujdár of that Sirkár, caught him and sent him fettered to court, where he was executed as a warning to others.

"For Dalpat's son, Mahes Dás, and grandson, Ratan (*vide* PÁDÍSHÁHNÁMAH, pp. 635, 723, 684, 729).

"After the death of his brother, Súr Singh, he rose to favor. In histories he is generally called Ráo Súr Singh, a title which he received from Sháhjahán. He died in 1040. He had two sons, Karan and Sater Sál, the former of whom inherited the title of Ráo (*vide* Pádisháhnámah II, page 727)."

The Akbarnámah mentions that the Emperor Humáyún, when contending with Sher Shah, passed through Bikánír in 949 H., A. D. 1542 (p. 211, Note, Vol. V, Mus. His.). When Akbar's famous minister, Bairám Khán, was after his fall prevented by Maldeo of Jodhpúr from marching on Gujarát, he proceeded from Nágór to Bikánír, where the zamindár of that country, Rái Kalian Mal, and his son, Rái Singh, received him with great kindness, and kept him some days at Bikánír, treating him most hospitably (Tabakát, p. 265, Vol. V, Mus. His.).

The Tabakát mentions that in 978 H. (A. D. 1570) Akbar went to Nágór, where he received both Chandr Sen of Márwár and Kalian Mal of Bikánír. The latter, who was accompanied by his son Rái Singh, came to present his tribute. As Kalian Mal was too fat to sit on horseback, he was allowed to go home, but Rái Singh was kept in attendance on His Majesty (p. 335, Vol. V, Mus. His.).

In the second Gujarát war Rái Singh and Bhagwán Dás of Amer were sent with the advance detachment (p. 361, Vol. V, Mus. His.).

During an engagement it being feared that the prisoners would escape, Rái Singh or his people put to death Muhammad Husain Mirza (mentioned above) who was in his custody (p. 368, Vol. V, Mus. His.).

Dalpat is mentioned in the Tabakát as one of the leaders of a detachment which marched eighty kos in two days (p. 463, Vol. V, Mus. His.).

"Abulfazl says in the Akbarnámah (events of the twenty-first year) that the old name of Abugarh was *Arbuda Achal*—*Arbuda* being the name of a spirit who, disguised as a female, shows wanderers the way, and *Achal* meaning mountain" (Blochmann's TRANSLATION OF AÍN-AKBARÍ, p. 358, Note). This accounts for the use of the word Achalgarh in connection with Rái Singh's Sirohí campaign at page 27 of the KIYÁNT.

On the whole, these authentic histories seem to indicate the general correctness of the main statements in the KIYÁNT, though the omissions therein are serious. Thus, no mention is made of the fact of Humáyún having been at Bikánír, nor of the great Bairám Khán's

entertainment there, nor of the Sindh war in which Rái Singh figured; but if Dabai Singh was disgraced in that war, the non-mention of the expedition by the *Kiránt* would be accounted for. That Rái Singh was made a Rájá by Akbar seems doubtful for not only is he styled Rái Rái Singh, but his son and grandson were, it appears, respectively named "Rái" and "Ráo."

However, in the *Mansabdar* list of the *Tabakát*, though not in the *Amal*, Rái Singh is styled Rájá Rái Singh of Bíkánír and Nágor, and on that list the passage of the empire, he ranked far above several Rájás (p 630, Blochmann's Translation).

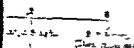
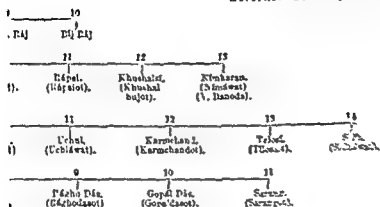
No Hindús except the three—Amer Kachwahas, Bihári Mal, Bhagwán Dás and Man Singh—father, son, and grandson, were above him, and while his *mansab* varied from four-thousand to five-thousand, the Hindú next below him was a *Mansabdar* of but three-thousand.

As Professors Blochmann and Dawson progress with their labors, it will be very interesting to check the Bíkánír poems.

LOGICAL TREE OF THE BIKANIR STATE.

(Sd.) C. W. BURTON,

Officialing Assistant Agent,
Governor General, at St. James Park.



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